

AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

March, 1971 circulation:
vol 3, no. 2 14,000

50¢

Hank Adams
Shot While
Tending Net

Page Four

ALASKAN NATIVES FACE RAW LAND DEAL

"Shock, outrage, dismay" were the Alaskan Natives reaction to the U.S. Administration position on the Native Claims Settlement Act, as stated by Secretary of the Interior Rogers Morton in late February.

In a letter to President Nixon, the Alaskan Federation of Natives described the U.S. position as "totally inadequate." Morton had said he would submit a bill confirming Native title in only about 80,000 acres of land.

Last year, the administration had supported title to approximately 9,000,000 acres, and a Federal appropriation of one-half billion

dollars.

President of the APN Donald R. Wright said the Federation could not understand how this could be consistent with "a new direction in Indian Affairs" proclaimed by Nixon at the signing of the Taos Blue Lake bill a month ago.

Senator Henry M. Jackson introduced a new bill in the Senate in February to counter one promoted by the APN. The main difference is the land. Jackson's bill calls for only 10 million acres -- a small percentage compared with the large numbers of Natives in Alaska.

Native leaders say their bill will allow their peoples, village by village, generation by generation, to make their own choices as to whether to continue their traditional way of life or elect to take advantage of commercial opportunities.

Senate action may come at any time. Additional information is on page two. The APN asks you to express your views to your senators and President Nixon.

Indians, Whites Fight Dakota Land War

NEW TOWN, N.D. (AP) — Indians and whites in west-central North Dakota are engaged in a land war reminiscent of those of a century ago. But this time it's the Indians who are seeking to expand their territory. And instead of a shooting war the battle is

being fought in court in Bismarck.

The three affiliated tribes on Fort Berthold reservation want part of their ancient homeland back. But there are some 4,000 whites living in the disputed area and they are putting up stiff resistance.

The furor started in March when the Interior Department's solicitor ruled that boundaries of the reservation are legally what they were in 1891. That meant the boundary should encompass more than 360,000 acres lost to whites after the reservation was opened to homesteaders since 1910.

Faced with the possibility of becoming at least partially subject to tribal jurisdiction, the whites have filed suit in an attempt to nullify the solicitor's opinion.

INDIANS DETERMINED
The Indians are bitterly determined to get the land back. The three tribes — the Mandan, Arikara and Hidatsa — were given title to the reservation by treaty in 1851.

Through the years large blocks of the treaty lands were severed from the reservation as railroads and settlers moved westward. And in the early 1950s more than 152,000 acres of the reservation's most fertile land were flooded by the huge Garrison Reservoir project on the Missouri River.

Interior's Alaska Pipeline Report Blasted As A 'Flawed' Document

Washington Post Service

WASHINGTON — The Interior Department draft report recommending construction of the 800-mile trans-Alaska pipeline was called a

"flawed" document Wednesday by former Interior secretary Stewart L. Udall.

He said that its release last month by Interior was "clearly coordinated with a major

public relations campaign" by the pipeline company.

SPEAKING at Interior Department hearings on impact of the pipeline on the Alaskan environment, Udall said he was "distressed" and "disturbed" by the report's "many shortcomings" and "glaring omissions."

The report, he declared, "brings no credit upon the department."

Interior was required to issue the report under terms of the National Environmental Protection Act. The department concluded that the oil discovered three years ago on Alaska's North Slope should be developed for national security reasons at the cost of some inevitable damage to the Arctic wilderness.

Udall declared that the study "seems to have been conducted from a foregone conclusion — namely, that no matter what extensive damage might be done to the environment, and notwithstanding the magnitude of the long-term risk of large and small ecological damage, the project must be approved as submitted, even down to the precise dimensions of pipe already stockpiled in Alaska."

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WEST OF THE MISSISSIPPI RIVER.

1971 - again

Life in Alaska

Tribal chief fears pipe line will leave starving children

By STAN BENJAMIN

Associated Press Writer

WASHINGTON (AP) — Richard Frank, second chief of the village of Minto, Alaska, of the tribe of Athabaskan Indians, in charcoal-grey suit, navy tie and black patent shoes, was explaining what it's like to come home, without a killed moose, to a hungry child.

"The first thing the child will look for, to see if you have any food for him when you come back after dark, is to look for blood on your mocassins.

"If there's no blood on your mocassins, it's disheartening and it's hard to explain to the child and to the rest of the family that you came back empty-handed."

Chief Frank is afraid.

Like their ancestors for thousands of years before them, Chief Frank and his 160 tribesmen in Minto depend on the unspoiled Alaska land for their life; they live on what they can hunt, fish or trap.

Now, white men propose to build a giant pipeline to carry hot oil across Alaska. It would pass 20 miles from Minto, crossing all six of the waterways feeding Minto Flats.

A serious oil spill or the departure of the moose could mean a sudden end to the edge-of-starvation hunting culture, and Chief Frank is afraid.

He flew to Washington, a different civilization, to plead with businessmen, executives, and engineers who hold the controls.

IN THE 1930's, he recalled at Interior Department hearings earlier this week, gold miners dug up the streams at the headwaters of Minto Flats and "filled it up with sand and mud and filth."

"We did not get anything out of the gold," said Frank. "All it did was make it harder to live off the land."

"You may ask why we want our land since we are poor," he said.

"The land is the only thing we own, it is our way of life, it is the only thing we have to fall back on when nothing else works."

"Nothing has yet happened on the pipeline which makes us believe the pipeline in the long run will benefit us."

"The land that's been damaged by oil," he said, "cannot be rebuilt. These are the things that we fear would be lost forever."

"I've seen what happened when you pushed through railroads and destroyed the hunting grounds in the lower 48 and put the Indians on reservations," he said.

"We're trying to avoid that."



By Matthew Lewis—The Washington Post

Indian Chief Richard Frank will testify on pipelines.

Alaska's Solvency Tied To Oil

Bankruptcy Possible If Pipeline Is Prohibited Governor Says

Washington, Feb. 16 (AP)—Gov. William A. Egan of Alaska said today his state needs the oil revenue a trans-Alaska pipeline would bring, and faces possible bankruptcy without it.

Governor Egan was the first witness to testify at public hearings on the proposal to build an 800-mile pipeline from Alaska's frozen North Slope to a tanker port at Valdez.

The hearings, scheduled for two days in Washington and two more days in Alaska, were opened by Rogers C. B. Morton, Secretary of the Interior.

Mr. Morton said the environmental impact statement recently prepared by the staff of his department, recommending the pipeline, was not the last word, although he was convinced development of Arctic resources should not be barred forever.

Mr. Morton said no decision would be made on the application by the Alaska Pipeline Company for right of way across the vast federal lands in Alaska until the environmental statement has been reviewed "and until in-depth policy discussion under my personal direction have taken place."

Mr. Morton said he wanted more consideration of the environmental impact of transporting oil from Alaska to the United States mainland by tanker; impact of construction on the

culture of Alaskan natives; and the proposed alternatives to the pipeline plan.

Representative John D. Dingell (D., Mich.), author of the

law requiring environmental impact statements, called the Interior Department's statement "an effort at a 'snow job' as big as the whole state of Alaska."

Alaska Pipeline Is Upheld By Interior Agency Study

Staff Report Says Project Would Harm the Environment but Recommends It, Terming Oil Vital to U.S. Security

By DAVID E. ROSENBAUM

Special to The New York Times

WASHINGTON, Jan. 13—The Interior Department reported today that an oil pipeline across Alaska would create unavoidable environmental damage, but it recommended that the line be constructed because the oil was so crucial to the country.

A staff report, which officials said represented the current position of the department, listed dozens of different ways that the 800-mile, \$1-billion project would disturb the ecology of the vast Alaskan wilderness.

But the report said that the oil in the rich new field on the Arctic North Slope was "essential to the strength, growth and security of the United States," and that stiff regula-

tions on the pipeline's construction and monitoring of its operations would "reduce foreseeable environmental costs to acceptable levels."

A study group of Interior Department technical, geological and environmental specialists spent two years preparing the 195-page report and detailed regulations that the builders must follow.

The report was described by the department as "tentative" and subject to change following public hearings scheduled next month here and in Alaska. But Interior officials said that it was highly unlikely that the substance of the conclusions would be altered.



Map shows location of proposed Alaska oil pipeline

Native land rights

The oil industry in its demands for a right-of-way across Native lands presents the Nation with a clear test of its determination to deal honorably with Alaska's 60,000 Indians, Eskimos, and Aleuts.

A consortium of seven oil companies, Alyeska Pipeline Service Company, proposes to construct an 800-mile pipeline to carry crude oil from the rich Arctic Slope fields on the Beaufort Sea south to the all-weather port of Valdez on Prince William Sound. Alyeska hopes to begin construction this spring.

The stakes are enormous. The cost of the pipeline is estimated to be \$2 billion. It is reported that the Arctic Slope oil strike of 1968 has been "conservatively" valued at \$60 billion. The Atlantic Richfield Oil Company, on lands at Prudhoe Bay that were expropriated from the Natives by the State of Alaska, has already identified reserves estimated at 3 billion barrels, with a net profit per barrel estimated to range from 60 cents to \$1.00. And this is just the beginning.

Alaska Native leaders assert that their land rights, which have been held in abeyance since the purchase of Alaska from Russia in 1867, must be settled by Congress before the Department of Interior grants a pipeline right-of-way over lands they claim. The *New York Times* comments in an editorial, "It seems inconceivable, either in law or simple justice, that the project would be launched until the Native claims to the land are fully and satisfactorily settled."

If the construction of the pipeline becomes a matter of national defense emergency, Native leaders propose that President Nixon exercise his legal authority to withdraw from the public domain lands along the pipeline route for the benefit of the Natives, permitting them to lease the right-of-way to the oil companies.

Government and oil industry officials are becoming increasingly aware that the Natives are a force to be reckoned with. In a law suit that has received little public attention, the Athabaskan Indians of Stevens Village on the Yukon have won a federal court injunction against the Secretary of Interior forbidding him to grant a right-of-way for the construction of the pipeline across their lands. And in a landmark case, argued by attorneys for the Association on American Indian Affairs and the Village of Nenana, the U.S. Court of Appeals for the Ninth Circuit reaffirmed that traditional Native use and occupancy create valid legal land rights and that lands subject to Native use and occupancy are exempted by the Statehood Act from expropriation. The U.S. Supreme Court refused to hear the State of Alaska's appeal.

Proponents of the pipeline are no longer eager to test the rights of the Natives in court. Alaska's newly-elected Governor, William A. Egan, states, "We can get a settlement [of Native claims] this year, but if this problem gets to the courts, practically all major developments could be held up 10 to 15 years."

The courts can protect Native rights, but they cannot grant Natives title to their land. Only Congress can do that.

The first important step toward Congressional settlement was taken last July by the U.S. Senate. The Senate passed legislation (S. 1830) that would grant Alaska's 60,000 Indians, Eskimos, and Aleuts title to 10 million acres of land—less than 3 percent of the lands to which they have valid legal claim. In return for extinguishing their claims to the rest of Alaska's 375 million acres, the Senate bill offered the Natives cash compensation amounting to \$1 billion in payments deferred over many years.

Mr. Emil Notti, then President of the statewide Alaska Federation of Natives condemned the 10-million-acre Senate land provision stating, "To deny the Alaska Natives an adequate land base of at least 40 million acres will contribute to their dependency, to the disintegration of their communities, and to the erosion of their cultures. To strip the Alaska Natives of their land will destroy their traditional self-sufficiency, and it is certain to create among them bitterness toward other Alaskans and a deep distrust of our institutions and our laws."

The House of Representatives failed to act on a Native claims settlement bill last year. However, the House Subcommittee on Indian Affairs last September reportedly agreed in closed sessions to a provision that would grant the Natives title to 40 million acres of land.

The new Congress has a priceless opportunity to settle with justice and humanity the land rights of Alaska's Native citizens.

NEWSLETTER of the Association

on American Indian Affairs, Inc.

432 Park Ave. South New York, N.Y. 10016

Ecological Objections To Alaska Pipeline Shushed

By JACK ANDERSON

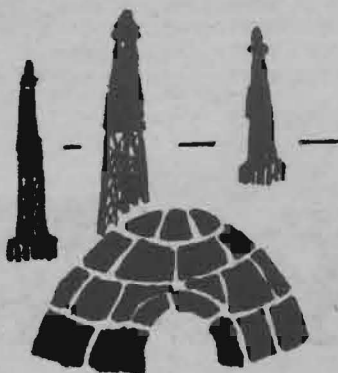
WASHINGTON — The Interior Department's approval of the controversial 800-mile Alaskan pipeline was based not on facts but on oil industry propaganda.

So charge some of the department's top ecologists, whose views not only have been ignored but suppressed. They were firmly muzzled when Interior gave its blessing Jan. 13 to the construction of a hot-oil pipeline across Alaska's frozen wilderness.

The need for oil, states the official announcement, outweighed the risk to the environment. But the dissenting ecol-

ogists, in a secret 38-page report, contended that the oil interests were put ahead of the national interest.

"The inevitable chronic damages and possible catastrophic damages to land and marine resources" have been all but ignored by the department in its haste to satisfy "the country's most favored and monopolistic industry," charges the critique.





A MODERN PARABLE

Once, some Indians decided to make their people and their Nation strong again. They applied for grants, sought out consultants, talked with government people, courted foundations.

And the experts and purse-holders said you are good Indians and we will help for we feel badly about how your people have been treated in the past.

And so they built many things, started many programs, and the purse-holders said this is good.

When the Indian youth went to the Youth Center to learn their history and culture, they were confused, for here they had only guitar and modern dance, gourmet cooking, intermediate bridge, and tumbling and baton twirling, for after all, the center was for the "general community".

When the Indian elders went to the new museum, they too were confused, because the sacred songs came from the tape recorders, medicine bundles were in mass-production, and the language class was taught by a white man conjugating verbs.

When the Indian people went to the new "Long House" in the "Indian Village", it was empty, and the attendant asked them to remove their feathered head-dresses.

Our people! Our Nation! they cried. We must make it strong again. But when they tried to get assistance for their own projects, they were told by the purse-holders of commitments to "on-going programs".

And then something happened to the Indians. They went into a rage and seized the museum and made it Indian, and they seized the center and they made it Indian, and they seized the Long House and made it a sacred place and they lived their culture and spoke their language and joined hands with their brothers and sisters around the world and...

DEFINITIONS

Outside instigators: Non-Menominees advising and making decisions for the Menominees, such as the 3 on the 7 member voting trust, the 5 on the board of directors, the 14 of the 17 member State Menominee Indian Study Committee and the one voting for all Menominee minors.

Dissident minority: Affluent Menominees in Menominee County running affairs for the rest of the Menominee.

Inexperienced in business matters: Calling a proxy fight "mob voting"

Unrealistic emotionalism: Believing an Indian community can survive and flourish by inviting an invasion of outsiders who will outnumber the native residents by ten to one.

Romantic attachment to the past: Believing the political, economic, and social climate of the United States has not changed since 1954 in regard to Indian policy and the rights of minorities in general.

Community development: Giving welfare recipients and poverty-level wage-earners the privilege of seeing how rich white people spend their summer vacations and retirement years so they will know how to behave if they ever have any money.

Progressive thinking: Creating artificial lakes in an area which had 82 natural lakes.

People dependent upon another culture for their survival must change their own ways to conform to the ways of that culture: Non-Indian Americans who eat corn, use tobacco, own canoes, snowshoes, tobaggans, or hammocks, depend upon Indian words to refer to half the states, rivers, and cities in the country, subscribe to a form of government inspired by the Iroquois League, etc.

DRUMS, the Menominee action group

We are grateful for students at Rochester Institute of Technology for their help in design of the new front cover. More on this in the next issue...

SELF-HATE

It used to be that I tried to hide my Indian. Short hair, no beadwork, the latest style of clothes. I even used to put bleach in my bath water to make me lighter, but it didn't. And I'd always try to get by without saying my name, because it sounded so funny in English -- and so Indian. I even went out of my way to meet Italian friends so I might be mistaken for one of them.

I denied my identity to the world without ever really understanding why. I cheered for the cowboys on TV, joined my white friends in sneering at my cousins who wore buckskin jackets, and in English class I wrote an essay praising the missionaries who suffered to carry the Truth into the forests.

Once I heard an old grandfather praising the traditions, and I got fired up enough to wear a leather headband. But people started to call me a hippie so I took it off. And I used my real Indian name once too, but they laughed and said they could never pronounce that. It only had three syllables in it, too.

I saw around me on the reservation -- too much drinking, child neglect, apathy. I called that being Indian. I took all the hatred I felt for white people and directed it to my own people and myself instead. I wanted acceptance and approval from white people so bad that I could not tell them who I was. After all, Indians are the people other people kill. After all, Indians are the savages, the heathens, the scalpers.

Although I had always understood my parents speaking our language, that changed after I left school and was in the city for a few weeks. When I came home and my mother greeted me, I just said, "I'm sorry, I can't understand you."

Talk about rejection! I could not walk into enemy territory and proclaim, "Here I am -- the Indian." That meant to them -- The Savage, The Drunk, The Pagan, The Scalper, The Buck, The Lazy One. By telling myself I was not Indian, by saying that all of those things apply only to the Indians who came before me, I denied my ancestors who fought and died so I could be alive today, and apologized to my persecutors.

I'm not apologizing anymore. I am joining with my people, and we will determine for ourselves the character of our own Indian-ness. No longer will we accept the anti-Indian stereotypes as the truth about ourselves. No longer will we let our deculturized, dehumanized, processed brothers be held up as the example of "what an Indian is."

Brothers and sisters, hiding in your white disguises, join us! Fight for the liberation of your own people. The drunken, lazy ones you know are not accidents, nor are they true to Indian values. America has created them. Free yourself, free your people!

(with thanks to the Brooklyn Bridge)

INDIAN LAND CALENDAR

- | | |
|-------|--|
| March | |
| 18-20 | National Indian Basketball Tournament
Los Angeles, Calif. (Box 60973, Terminal Annex, L.A., Calif. 90060) |
| 25-28 | National Indian Trade Fair, 10000 E. McDowell Rd., Scottsdale, Ariz. (Call Beatrice Rhoades 261-4925) |
| April | |
| 10 | Six Nations Singing Society, Oshweken, Ontario |
| 17 | Dinner & Dance at Armory, Wichita, Ks. (Jay Hunter, Box 1638, Wichita 67201) |
| May | |
| 4 | Opening of Indian Artists Exhibition, Philbrook Art Center, Tulsa, Oklahoma |

The next issue of Akwesasne Notes should reach you about mid-April. Send in your clippings, photos, artwork, poems, reports, editorials, essays by April 4. The next issue will feature an article from the West Coast by Aroniawenrate, from Caughnawaga by Louis Wall, and reports on the next Traditional Indian Unity Caravan's schedule for this summer.

WHO WE ARE

A century-record snowstorm came to the Mohawk Nation as this paper was being assembled. Four cartons of materials were sifted down to make this issue on a table in Mike Boot's barbershop. Soon others will come in for the two-day task of putting on labels and wrapping for mailing with the help of grandmas and teenagers and our Mohawk people. It is a community project, with time out from daily chores, preparing for the Maple Festival and the Dead Feast later this month.

You who read the paper can help too. Become informed. Take action on what you learn. Talk with your friends about what you feel.

Tell us who else should get this paper. If you are a member of an Indian organization, send us the entire membership list. Or mention the paper in a newsletter. Ask your local paper to put in a notice about us.

Order a bundle of papers -- \$10 for 25 copies. Sell them, and send us the money later, just for the ones which you sell. Try it at your church, your office, your campus.

Send in a contribution if you can to keep the paper going. Printing, postage, and supplies cost about \$1400 each issue. We print 14,000 of this issue, the only strong source of information for Indians and those who support their causes all over this continent -- readers are our only source of money to make this possible.



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MOHAWK NATION
via ROOSEVELTOWN, N.Y.
13683**

(518) 358-4319

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-POSTAL INFORMATION-

AKWESASNE NOTES is published monthly except for February, August, and November by Wesleyan University (Indian Studies Program) Middletown, Connecticut 06457.

Editorial and circulation office is maintained on the Akwesasne Mohawk Reservation, Hogansburg, N.Y., and on the north side of the reserve at Route 3, Cornwall, Ontario.

SEND FORM 3579 and all correspondence:

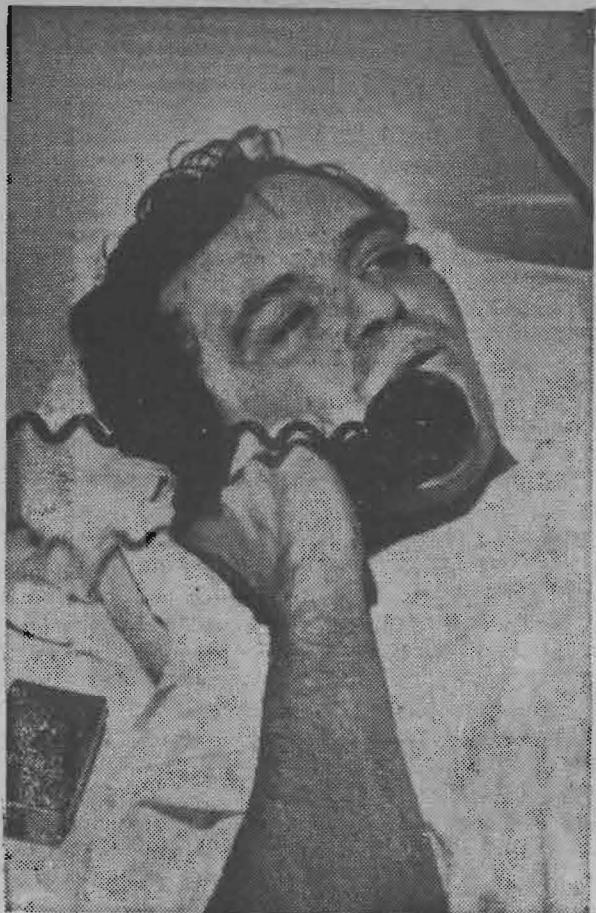
AKWESASNE NOTES
Roosevelt, New York 13683

Second class postage paid at Massena, N.Y. 13662



Shots Wound 'Hank' Adams

4



—AP Photo.

HANK ADAMS USED PHONE AFTER SHOOTING

"This won't scare Indians off the river"

Churchman sees 'new Memphis'

By RAY RUPPERT
Religion Editor

Two inches away from Memphis.

This was how one Seattle church leader described the shooting of Hank Adams, an Indian fishing-rights spokesman who was wounded early Tuesday while sitting in an automobile near the Puyallup River.

Aroused and angered by the incident, a Christian-Jewish coalition of concern was being built today while the Episcopal Church, especially, demanded action both in Washington, D. C., and Washington State.

ADAMS IS an Episcopalian and a member of the church's national screening committee on self-determination projects for minority groups. The late Edwin Pratt, Seattle black leader who was slain here and whose killer was never found, also was an Episcopalian.

The Ven. Rudolf Devik, archdeacon for the Episcopal Diocese of Olympia, said that the Rt. Rev. John Hines, presiding bishop of the church, would take the demand for action to the White House and the Department of Justice.

That Adams was wounded and not killed brought Canon Devik's reference to Memphis and the assassination of the Rev. Dr. Martin Luther King, Jr.

THE COALITION of Seattle-area religious spokesmen, which came together rapidly, will insist that Indians have full protection in their attempts to achieve their rights, Canon Devik said.

He said the religious community was content to keep the question of fishing rights in the courts but did insist upon law and order and an end to vigilantism.

He also scored "the apparent inattention" on the part of Tacoma and Pierce County officials which was "just beyond understanding."

A STATEMENT signed yesterday by religious leaders here said they were "shocked and outraged" by the shooting and demanded haste in identifying and prosecuting persons responsible for the assault.

The statement signed by Christian and Jewish leaders called upon the federal government "and especially upon Stan Pitkin, United States attorney," to take immediate steps to protect Indian rights as well as to prosecute Adams' assailants.

The religious leaders said they were outraged by "the continued harassment, intimidation and threats directed against the Indians of the Medicine Creek Treaty lands" of which the Adams shooting was "the latest act of vigilantism and lawlessness."

The leaders called upon Gov. Dan Evans "to exert his leadership to safeguard the lives and rights of all citizens."

INDIAN'S QUESTION

To the Editor: Many years ago there lived an Indian by the name of Peter Quilquilton. He was uneducated by today's standards; perhaps some would call him a savage. But he was wise in the ways of God and Nature. He was kind and good to all.

In 1906 he was awarded a cane with a silver head. On this head is the following inscription: "Presented in 1906 to Peter Quilquilton by Pioneers of Pierce County for his kindness to Kinny Boy, Indian Wars of 1855." He saved this young man from being killed at the risk of losing his own life.

One hundred and sixteen years later, the supposedly civilized, educated man of today, tried to kill an Indian, Hank Adams, for fighting for what he believes is right.

Why did my grandfather save this young white boy's life — so today one of his race could take the life of a red man?

MILDRED HILL,
Box 2217

By MALCOLM MacNEY

Indian leader Henry L. "Hank" Adams was shot in the stomach early this morning while sitting in a car near the Puyallup River in Tacoma.

Adams was taken to St. Joseph Hospital, where his condition was listed as satisfactory, and where Adams described himself as "feeling tired."

The shooting occurred just before 5 a.m.

Speaking slowly and softly, with many pauses, from his hospital bed this morning, Adams described the shooting.

He explained a number of Indians had gone to the river near the Burlington Northern railroad bridge about midnight to set out a net. About 2 a.m., after eating, the rest of the group left, except for Adams and Mike Hunt, who stayed to keep a watch on the

net.

"The set was pretty bad, as we were working without a boat or anything, and Mike went to look for another eddy set downstream. I was sitting in the car with my eyes closed when all of a sudden the car door opened.

"I thought it was Mike, and turned my head and it wasn't. I was startled and said something about 'what's going on?'"

"You . . . Indians think you own everything and have every right. We'll draft your damn . . . to hell," Adams said he was told.

(The draft reference was apparently to a suit filed to exempt Puyallup Indians from the draft.)

"I was getting out of the car," Adams continued, "and the guy almost directly behind him, whom I hadn't seen yet, thrust out a rifle.

"When the barrel hit me I

Whites vs. Indians

Shooting Is Part Of Worsening Events

The shooting of Henry L. "Hank" Adams this morning along the Puyallup River comes in a constantly worsening series of events between Indians net fishing in the river and whites who oppose the action.

The white men got into the action first on the evening of Oct. 4 when they engaged in a shouting match with Indians at the Clark's Creek Bridge on River Road.

The next evening a rather jovial crowd gathered along the river bank near the Free-way bridge while three boats went out on the river in a protest fish-in to Indian fishing. Five whites were arrested on minor charges.

PUBLICITY MOVE

A week later seven were arrested as 250 people turned out and a net was stretched entirely across the river. Those taking part said the move was made to get publicity, and not necessarily to get arrested.

Although only seven were arrested, it was estimated about 50 persons helped hold the nets.

Then on Dec. 7, sportsmen, Indians, and officers again gathered along the river on a rainy Sunday night. And nothing much happened — no violence, no arrests and little fishing by anybody — though there had been mutterings of violence.

NETS CUT

Next official report was on Jan. 5 when Michael Turnipseed reported his nets had been cut loose while he was held at gunpoint. Later he told police he had not seen a gun, but had been intimidated by the force of numbers gathered around him while his nets were cut loose and allowed to sink.

In connection with that event, summons have been issued for Roger D. Barnes and Michael L. Riemers to appear for arraignment on Jan. 28 on charges of destruction of property.

The latest official report was about a week later when Turnipseed said nets valued at \$500 had been stolen.

But Adams said today the Indians have been continually harassed by "armed vigilantes," and just Monday held a press conference in Seattle to protest the action. Adams is leader of the Survival of American Indians Association of Western Washington.

Police Chief Lyle Smith said Tuesday the only two incidents that had been reported to his

department were those involving Turnipseed.

SMITH ALSO confirmed that he asked Adams to take a lie-detector test only to assure anyone who might question the veracity of Adams' account that it is truthful.

Some opponents of Indian fishing have started rumors the wound could have been self-inflicted.

Another Indian, Ramona Bennett, a tribal councilman of one faction of the Puyallups, said Tuesday: "We have had a Ku Klux Klan here for a number of weeks now, minus the sheets. It is really appalling."

The only security the Indians can depend on, she added, is from white supporters and the Indians themselves. She termed the harassers as "armed racists."

Walt Neubrecht, chief of enforcement work for the State Game Department, said he had received no personal calls, but that he knew of one incident when a game man had been called to arrest an Indian fishing in the Puyallup.

However, Neubrecht said, "We felt this was a case where we would not make an

arrest."

Both Adams and Mrs. Bennett said Indians had been held at gunpoint while Game Department officials were called, but Neubrecht said that he knew nothing of such an incident or incidents.

Then early Tuesday morning, as many persons had said they feared would happen when the confrontations began heating up, somebody got shot.

Mrs. Bennett was undoubtedly overstating the case when she said, "Indian lives are of no value to anyone, except to their white supporters and themselves."

But somebody apparently put more value on fish than the life of Hank Adams.

Adams, at a press conference in Seattle yesterday, said Indians would take protective action themselves against "a program of terror" by vigilantes. He said from 75 to 100 vigilantes, mostly from Pierce, South King and Thurston Counties, were involved.

"There is a real danger someone is going to get hurt if this continues," he had said, "and the probability is that it will be an Indian."

Wounded Activist Criticizes U.S.

Indian activist Hank Adams, who was shot while fishing in the Puyallup River Jan. 19, charged yesterday that federal law enforcement agencies are not making a serious investigation of the incident.

Adams said immediately after he was shot he made a request for federal protection for his family and other Indians fishing the Puyallup and Nisqually Rivers, and added:

"At this point, there has been no response from any of the agencies responsible."

Tacoma police, Adams said, "seem to be making a serious investigation" but he said he feared that investigation may be "influenced by rumors and public statements hostile to Indians."

Adams said he had declined to take a lie detector test in connection with that investigation but said he would be willing to do so if it were conducted by a federal agency and included earlier statements in which

Indians charged harassment by white "vigilantes."

Adams said "vigilante" action on the Puyallup and Nisqually in the past has included "(State) Game Department personnel and equipment."

One of the white men arrested on a charge of theft of Indian nets and intimidating Indian fishermen was the son of "one of the game protectors," Adams said.

Walter Neubrecht, chief of enforcement for the Game Department, said the man was the son of an employee of the department but not an enforcement officer. He emphasized:

"We deny absolutely that any of our equipment has been used. We are abiding by the decision of Judge (Bart) Rummel (Pierce County Superior Court judge who ruled last December that Indians have a right to fish the Puyallup off the reservation under their treaty)."



Race Relations REPORTER

RRIC, P.O. Box 6156
Nashville, Tennessee 37212

By FRYE GAILLARD

Early in the morning on January 19, two white men muttering obscenities about Indians strode up to Hank Adams, jammed a rifle into his stomach, and pulled the trigger. Adams reeled backward and collapsed in a pool of blood. His fellow Indian protesters rushed him to a Tacoma, Wash., hospital where he was admitted in critical condition; but after the doctors examined him they found that the bullet, miraculously, had missed all vital organs. They pronounced that Adams would recover, and by the space of less than two inches the modern Indian movement had missed acquiring a martyr.

On the surface, Hank Adams, a full-blooded Assiniboine Indian, would appear to be an unlikely candidate for political assassination. He is a quiet, low-key young man (age 27), who speaks softly in long, temperate and carefully constructed sentences. He lacks the flamboyance of many youthful dissenters, and the form of his radicalism seems rather strange: He goes fishing.

But fishing is a big deal in the State of Washington. For one thing, more than a million sports fishermen a year descend upon its rivers—particularly in the area around Puget Sound—and they take their fun quite seriously. There aren't as many fish as there used to be. Industrial pollution, among other things, has taken its toll of salmon and steelhead trout, and the departments of game and fisheries claim to be very worried about Washington's water resources.

In that spirit, they clamped down a bit back in 1963 and applied more stringent restrictions on the taking of fish. They insisted that Indians, like anyone else, should conform to the restrictions, and the insistence has sparked a bitter protest movement that has been marred over the last six years by frequent clashes between Indians and non-Indians. The conflicts have been distinctly one-sided, with the outnumbered red men faring quite poorly.

To understand why these things happen, it is necessary to understand something about the tribes of the Northwest. The Nisquallys, Puyallups, Yakimas, Quinalts, Muckleshoots and others have fished the rivers of Washington and Oregon since well before the coming of the white man. Fishing is a habit and a livelihood, but apparently much more as well. It is a way of life, absolutely essential, the Indians say, to their definitions of who they are and what it means to be alive. "Take away our fisheries," said one Nisqually, "and you will destroy our people."

As the Northwest began to fill up with white people back in the 1850's, the various tribes were compelled to negotiate treaties in which they gave up millions of acres of land with very little compensation. But one thing that they refused to give up—and which is preserved in such documents as the Treaty of Medicine Creek (1854)—is the explicit right to continue fishing at the "usual and accustomed places."

When Hank Adams formed an organization in 1964 to assert that right, he called his group the Survival of the American Indian Association—a name that reveals the importance Indians still attach to the fishing issue. The problem, however, is two-fold: Very few whites in Washington seem to understand the Indian definition of fishing, and the law is sufficiently ambiguous to allow the differing understandings to escalate into bloody clashes.

At the heart of the legal hassle are the 19th century treaties, of which the Treaty of Medicine Creek (signed by the Nisquallys, Puyallups and other groups) is a typical example. The fishing clause reads as follows:

Art. III. The right of taking fish at all usual and accustomed grounds and stations is further secured to said Indians in common with all citizens of the territory, and of erecting temporary houses for the purpose of curing, together with the privilege of hunting, gathering roots and berries. . . . Provided, however, that they shall not take shell fish from any beds staked or cultivated by citizens. . . .

The questionable phrase is "in common with all citizens of the territory." State officials contend that it means Indians are just like anybody else and are subject, therefore, to the same laws and regulations as any other citizens. Indians disagree. They contend that their right to fish is not a right granted by the state—that instead it is an aboriginal right, preceeding the existence of the state, and that in the treaty Indians simply agreed to share the right with other citizens. The Indians also contend that the treaty is a federal document and that its provisions therefore are not subject to state regulation. As a result, they say, Indian fishing is unique and should be regulated by the tribes in cooperation with the federal government.

The interpretation of the treaty by the courts has been inconsistent at best. One Washington judge, for example,

not only upheld the state's interpretation but also ruled that the Puyallup Tribe, one of the main participants in the fishing dispute, no longer existed. The ruling was unconvincing to the Puyallups themselves.

On the other end of the spectrum, a U. S. District Court ruled in 1963 that a state can regulate Indian fishing but only to the extent necessary for conservation. The court ruled further that a particular regulation must be "indispensable" to the preservation of fish and that the limitation of Indian fishing is not indispensable if a restriction on non-Indian fishing alone would accomplish the conservation purpose. And finally the court ruled that the burden of proof was on the state.



Tired after fighting for fishing rights for fifteen years and over 75 arrests, Al and Maiselle Bridges rest outside Tacoma courtroom. Hours later, Maiselle walked out of her trial. Story next page.

The ruling acknowledged state authority in the matter of regulations, but also acknowledged that Indian fishing rights were a very special category. The problem, from the point of view of the tribes, was that the ruling applied only to Oregon and was not enforced in Washington.

On the contrary, game regulations in Washington have been weighted heavily in favor of non-Indian fishermen. A special 230-page report on the controversy, prepared by the American Friends Service Committee, concluded in 1970 that the intention of the departments of game and fisheries was to allocate fish to non-Indian fishermen by placing explicit restrictions on Indian net-fishing. Specifically, the regulations have forbidden the taking of steelhead trout—a favorite target of sports fishermen—in nets, except on Indian reservations. Since nets fail to distinguish between steelheads and salmon (or any other kind of fish), the regulation in effect has prohibited off-reservation Indian net-fishing—despite the fact that off-reservation fishing is an uncontested treaty right and that Indians have fished with nets since well before the treaties were signed.

The Indian response since 1964 has been simply to fish—with nets—off their reservations. Such actions have led to numerous clashes between fishermen and police, several hundred arrests, harassment and intimidation of Indians by vigilantes, and thousands of dollars worth of

damage to Indian fishing equipment. There have been in addition a series of court cases, which culminated in a U. S. Supreme Court decision in 1968.

The high court ruled, in a combined case affecting the Puyallups and Nisquallys, that the State of Washington does have jurisdiction over tribal fishing, that the treaty does not necessarily guarantee Indians the right to fish with nets, and that Indian fishing may be regulated by "an appropriate exercise of police power of the state" in order to enforce "reasonable and necessary restrictions." The court, however, left it up to lower courts to define "reasonable and necessary" and "an appropriate exercise of police power." Very little, therefore, was settled.

As a result the demonstrations have been resumed; more court cases have been initiated; and there have been more clashes between Indians and whites.

In the legal arena, there has been one hopeful development from the Indians point of view. U. S. District Judge Robert C. Belloni of Oregon ruled in 1969 in *Sohappy v. Smith* that the states must recognize Indian fishing interests as "a subject separate and distinct from that of fishing by others"; that Indians must have an opportunity to "participate meaningfully in the rule-making process"; that the aim of the regulations must be to grant Indians an "equitable" share of the catch; and that the purpose of any restrictions must be solely one of conservation rather than allocation of fish to non-Indians.

The State of Washington has pledged to abide by Judge Belloni's ruling, but Indians remain dissatisfied with the implementation of that promise. Hank Adams and his followers have initiated new legal moves, which they hope will improve the situation, and Adams said in a recent interview that he is optimistic about the chances for success.

But outside the courts, the bitterness and conflict continue. The shooting of Adams, his supporters say, was not an isolated incident, but rather one act in a pattern of harassment from both official and unofficial sources. "I think I was shot by an attitude more than anything else," Adams told a reporter from the *Seattle Times*. "And I think I was shot because no one, other than a few Indians, has tried to resolve the fishing-rights dispute."

Part of the problem, at least, is that the differing perceptions of the dispute are so far apart. The whites who oppose the fish-in movement most strenuously perceive quite correctly that Indians are seeking special treatment, and they can't understand why. The state government, after all, has said time and again that its limitations on Indian fishermen are aimed solely at conservation, and why would anyone oppose conservation?

But as the Indians see it, conservation is not the purpose of the regulations at all. Vine Deloria Jr., who teaches a course on Indian fishing rights at Western Washington State College, points out that there are a million sports fishermen, about 4,500 non-Indian commercial fishermen and less than 3,000 Indian fishermen in Washington, and that the Indians take far fewer fish than the other groups. "If the state government really wants to preserve the fish, why not crack down on the other groups or on the industrial polluters?" Deloria asks.

As the disagreement continues, and as everyone waits for the courts to try to resolve the conflict, the Indian protestors fear for their safety. There have been no arrests in the Adams shooting, and the Indians expect none. They see the local police as adversaries, not as protectors.

A number of groups, including white clergymen in the Seattle area, have asked President Nixon to dispatch a federal peace-keeping force to protect the Indians, but the President has not responded. In the meantime, the National Indian Youth Council, an activist organization, has said that if the safety of Indian fishermen cannot be assured by the federal government, NIYC will issue a call for "all Indian people to arm themselves and come to Washington to defend their brothers there."

NIYC's executive director, Gerald Wilkinson, admits the call for a nationwide Indian uprising is "drastic," and he says he hopes it will not be necessary. But he also says he is very serious.

Hank Adams is not impressed with the idea. But he also does not rule it out. "I am optimistic that we can win in legal channels now," he told RRIC. "I would become very pessimistic if such a course as the one proposed by the National Indian Youth Council were to be implemented. Indians could not win in such a situation. But if we have no alternative, then we will do it."

And he added, "if these rights are lost, the world should know, and this would be one way to get the story out. We will not watch passively while our people are destroyed."

Indian Trial Delayed As Two Defendants Vanish

FEBRUARY 20, 1971

On trial in Tacoma

TACOMA — "I cannot sit beside my mother and watch her subjected to the lies of your police, sworn to secure a conviction by a jury who cannot distinguish between them and truth or who does not care to."

This declaration was addressed to Pierce County Superior Court Judge Bartlett Rummel after Wonimuc (Suzette) Mills, Puyallup-Nisqually Indian, left his courtroom Feb. 8 to take the case of her people to the public.

Wonimuc is one of four defendants, three Indians and one white woman, in the second of a series of trials of 59 people who were first assaulted and then arrested Sept. 9 by Tacoma police in the fishing camp on Puyallup Reservation land. The charges ranged from simple misdemeanor, with bail of \$10, to felony. Conviction on the felony charges could result in sentences of 20 or more years.

Defendant Maiselle Bridges mother of Wonimuc and member of the Puyallup Tribal Council, walked out of the courtroom Feb. 8, also charging the prosecutions' witnesses with being liars.

Wonimuc said, "My people should not be tried in your court nor by the process you've entertained within it. Four innocent men have already been convicted and sentenced this past week for matching your lies with truth."

LEFT FOR EAST

She was referring to the trial and conviction of Leon Johnson, retired teamster; LeRoy E. Annis, American Civil Liberties Union activist and English professor; Robert A. Burrell, and Brock Sutherland, free lance photographers. All four are white supporters of Indian rights.

Before Maiselle Bridges left the court room she stood up and spoke: "This court doesn't have any jurisdiction over me and this case. With all these lies being told about me and my people in this court, I know I can't get justice. I can no longer stay here. I am leaving."

The judge roared, "Stop her." The supporters in court moved

en masse to follow. The bailiffs could not get through and no one knew which way she went. The judge screamed out an order in front of the jury, raising the bail for the three Indian defendants to \$2,500 and ordered bench warrants prepared.

Maiselle Bridges then went to her home at Franks Landing on the Nisqually, which is Indian Trust Land, where she awaited arrest by federal marshals. These marshals are the only authority having the legal right to enter Indian trust land and take her, as a member of the Puyallup Tribal Council, to jail.

The Bridges family, along with other members of the Survival of American Indians Association, which leads the Medicine Creek Treaty struggle, have many times been through the state courts and once to the U.S. Supreme Court over this struggle. This court action is an attempt to force the case out of the jurisdiction of the state courts and into the federal courts.

This is the first time any SAIA people have forfeited bail. This is in sharp contrast to the "deal" for forfeiture of bail made by the prosecution with defendants charged with misdemeanors in the current cases. The prosecution sent letters to them proposing to drop the charges if the defendants would forfeit the \$10 bail. This would have amounted to a plea of guilty had the "deal" been accepted.

John (Vigil) Chiquiti, Pueblo from the Southwest who acted as his own attorney, revealed the prosecution offers when he said contemptuously in court, "I won't sell my people out for \$10." For this and for calling the judge a 'racist' when he gave preferred treatment to the lone white defendant, photographer Carol Burns, Chiquiti was taken out of the court in irons.

In his last act Feb. 8 Judge Rummel cited Mills and Bridges with contempt of court and recessed the case for one week.



Elmer Allen photo

AFTER REFUSING to make a deal with the prosecution, John Chiquiti was taken from a Tacoma courtroom in irons. Woman in foreground charged, "Shame on the white man's court."

TACOMA NEWS TRIBUNE

FEB. 4, 1971

4 Found Guilty In Fishing Case

The first four of 24 persons charged with misdemeanors in the Sept. 9 Puyallup River Indian-fishing demonstration were convicted here Wednesday evening by a Superior

All were charged with failure to disperse, a misdemeanor carrying a maximum sentence of 90 days in jail or a fine of \$250; and all but Dr. Annis with unlawful assembly, a gross misdemeanor with a maximum penalty of one year in the

county jail and a fine of \$1,000.

Sentencing of all four has been set by Judge Robert Jacques for 9 a.m., Friday. The four are free on personal recognizance until sentencing.

The jury of seven men and five women deliberated some five hours after receiving the case Wednesday afternoon.

Meanwhile Dr. Le Roy Annis, a defendant and one of the final witnesses for the defense before Judge Jacques, under cross examination by State's Attorney Fred Weedon, said he was never told of an unlawful assembly when he tried to approach the encampment that day — and never even saw the officer who testified he turned Annis back with a warning. He was turned away "by a polite, young police officer," Dr. Annis testified.

Annis said he was acting as an observer for the American Civil Liberties Union when he was arrested in connection with the demonstration.

A police officer who posed as a railroad worker last summer testified Tuesday that he observed increased activity in the Indian camp on the Puyallup River, armed guards and the pointing of rifles at passing trains prior to the incidents of Sept. 9.

Police Detective Ronald Gilmore came under severe cross-examination Monday after testifying he saw and heard Robert Burrell shout an obscenity at police through a bullhorn during one of last September's Indian fishing disturbances on the Puyallup River.

Gilmore, a police sniper who had been stationed near the demonstration area with a telescope-mounted rifle, testified that, through his rifle scope, he saw defendants Sutherland and Burrell in the demonstration area at the time the dispersal warning was given.

His failure to identify Burrell in the showup may have been due to his being called out of the room, he replied to questions put to him by David Allen, attorney for Sutherland and Burrell. And when Allen produced Gilmore's showup record which indicated he had identified two other persons in the same showup line, Gilmore stayed with his testimony that he had been in and out of the room, and that there had been a great deal of confusion.

SAYS HE'S SURE

Noting that there were several persons on the scene who,

like Burrell, had long hair and were bearded, Allen's questioning also revolved around whether Det. Gilmore would be able to make positive identification of such a person — this one with a bullhorn in front of his face.

But Gilmore said he definitely remembered Burrell and failed to put it in his report because there were other officers on the scene who also saw the incident.

Following Gilmore, officer Albert Anderson took the stand to describe how he had arrested Annis after seeing him swimming in the river. Annis had told him he took to the river to get to the scene because the road was closed, Anderson testified.

Others testifying Thursday included: — Michael Hall, a student in broadcasting on the scene for a radio report, who said he was warned to leave, but on his way out, without press credentials, was taken up in the police net (following the fire). He was later freed and charges were dismissed, he said.

—Norma Rader, brought in a wheelchair bearing a "Think Indian" bumper sticker, who said she was the person who called Leon Johnson to tell him of the alleged violence and to see if he could get names of those arrested so she could help raise bail.

MAKING FILM

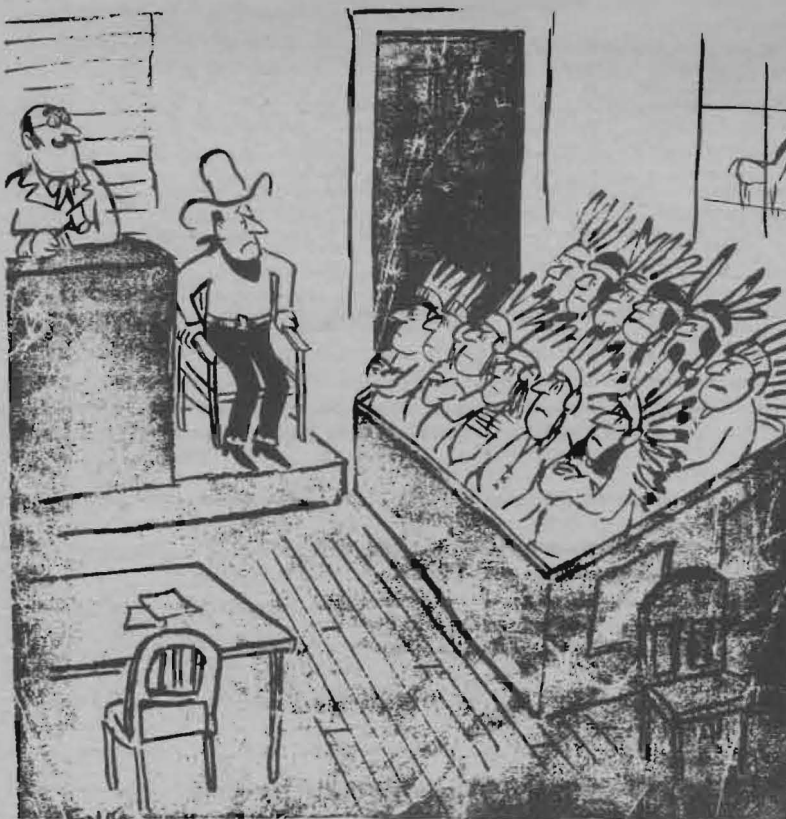
—Henry Adams, who testified to seeing Johnson and the Burrells some time after the first incident (when the police warning to disperse was given). And he testified that the Burrells were making a documentary movie of the Indian rights struggle.

Sharpe Cleared Of Charges

Charges were dismissed Thursday against Henry Sharpe, of Olympia, in connection with his arrest at the Indian fishing rights demonstration of Sept. 9.

Sharpe had been charged along with several other persons of failure to disperse and unlawful assembly.

State's attorney Fred Weedon asked for the dismissal before Judge Robert Jacques on the basis of a letter Weedon received from the Office of Economic Opportunity (OEO) in Olympia, which said Sharpe was on the scene at the request of the attorney general's office.



ENK

Shooting Follows Pattern

Editor, The Daily Olympian:

The shooting last Monday night of Hank Adams as he was fishing along the Puyallup River was only the most recent in a series of concerted illegal attempts to prevent Indians from exercising their treaty fishing rights. We believe that these incidents establish a pattern which indicates that there is a conspiracy among segments of the non-Indian population.

There have been too many "incidents" of threats, violence and loss of property in recent months for them to be explained as isolated or unrelated events. Since October, for instance: - - - on several occasions Indian fishermen have been taunted, threatened and harassed by "sportsmen" as they fish; - non-Indians have held illegal protest "fish-ins" in Indian waters; - Indian fishing nets have been cut and destroyed by gun-wielding "sportsmen"; - valuable nets have been stolen from Indian fishermen; - hundreds of angry "sportsmen" have come onto Indian land for purposes of intimidating Indians attempting to fish.

These activities, culminating in the shooting of Hank Adams, we believe to be deliberate acts designed to prevent us from exercising rights guaranteed by our treaties and by the United States Constitution.

Tuesday, attorneys requested U.S. Attorney Stan Pitkin to institute an F.B.I. investigation of the shooting and of the conspiracy of which it is only a part. In a meeting with Pitkin yesterday we learned that he had ordered a preliminary investigation by the F.B.I. We hope that the investigation will not be a whitewash.

We are preparing a documentation of numerous violations of our rights, which will be

presented to Pitkin. We are prepared to cooperate fully with the F.B.I. in their investigation and hope it will not be tainted by local prejudice.

We believe that a full investigation will show that state and local law enforcement authorities have failed in their duty to enforce the law against non-Indian terrorists and to protect the lawful exercise of Indian fishing rights.

Requests for protection, by Indians, are ignored or dismissed as unfeasible. A few months ago, masses of law enforcement officials were used to raid a small fishing camp on Indian land where Indians were peacefully living. By contrast, when Hank Adams' wife requested a policeman to accompany her for protection as she removed a fishing net from the river following the shooting, she was told no one was available.

Further evidence of the bias of local officials is their handling of the Hank Adams case. Before any meaningful investigation, they drew the conclusion that the shooting was accidental. Adams has been asked to take a lie detector test to prove to the police that his rifle bullet wound was not self-inflicted.

Our repeated request to local, state and federal officials for protection has been denied by the officials' inaction. We asked the U.S. Attorney to take legal action to compel state and local officials to obey and enforce the law. We are seeking assistance from the U.S. Civil Rights Commission and our elected representatives. If these last resorts to governmental processes fail to provide a way to safeguard our lives and property, and insure our ability to exercise our rights, more violence and disharmony are inevitable.

Puyallup Tribal Council

Indians form defense fund to cover legal problems

Formation was announced yesterday of a legal-defense fund for court actions to force city, county, state and federal officials to provide Indians with stronger protection of their rights.

Indians making the announcement charged law enforcement has been discriminatory, specifically citing the law-enforcement response to the January 19 shooting of Hank Adams, Indian fishing-rights activist.

The announcement was made by Blair Paul, president of the Kinatचितapi Indian Council; Bernie White Bear, president of the United Indians of All Tribes; Dave Matheson, member of the American Indians Student Association, and Frederick Paul, chairman of the operating committee of the Seattle Indian Center. They said it was endorsed by leaders of all the major Indian groups in the area.

White Bear said also the United Indians of All Tribes is soliciting funds to establish a minimum of \$500 reward for information leading to the arrest of Adams' assailant.

The Indian spokesmen were critical

of two actions by Tacoma police in the investigation of Adams' wounding. They criticized a police request that Adams take a lie-detector test to dispel rumors that the wound might have been self-inflicted and a statement by a police official that the shooting might have been accidental, the result of a probable attempt to frighten him. (Tacoma Police Chief Lyle Smith said all physical evidence upholds the truth of Adams' account of the shooting.)

In a prepared statement the Indian spokesmen said:

"... It is also equally clear that were the situation reversed, a white sitting in a hospital with a bullet through his abdomen, there would be no speculation about an accidental shooting..."

The group was critical of law-enforcement agencies' being able to mass large numbers of officers to arrest Indian fishermen but not provide the same numbers to protect Indians from harassment by sportsmen and others. Their statement said also: "It is time the Indian enjoyed the benefits of the law as well as its penalties."

Indians Don't Need Draft

Editor's note: Hank Adams is a local Indian leader and a director of the Survival of American Indians Association, whose recent wounding by gunshot is still under investigation by police.

By HANK ADAMS

Clara Sicade's recent comments on Indian military service reflect gross misunderstanding of our positions and purposes in bringing suit against the Secretary of Defense and Selective Service System. Unfortunately, Miss Sicade appears to limit the Indian military experience and tradition to those times when American uniforms have been worn, which leads her to a distortion of values not even shared by U.S. military professionals.

As one who's great-grandfathers fought in the historic battle to defeat the U.S. Seventh Cavalry, and whose father suffered multiple disabling wounds in World War II, and as one who has resisted the draft yet served in the Army, I find a constancy of values in the military experience of my own family and hold a firm belief that we were always on the right side.

Our suit, if won, would restore a condition which existed at the time of World War I, when Indians, being not sub-

ject to the draft nor obligated to serve in the military, did volunteer in proportionately greater numbers than any other racial segment of the American population to fight in the war; 17,000 Indian men out of a total population which had been decimated to less than a quarter million volunteered for such service. Our belief is that America has no need to draft Indians when their services are legitimately required and needed. As a matter of honor, integrity and moral judgment, Indians shall serve as soldiers at such times.

The legal action, however, deals more directly with current involvement of local U.S. Army jurisdictions in the dispute over Indian fishing rights. We personally believe the U.S. Army served Indians best in this area in 1886 when federal troops were dispatched to Indian fishing grounds to protect the fishermen from marauding white citizens. This would appear an appropriate action now. Instead, Ft. Lewis has involved itself extensively in continuous efforts to stop Indian fishing. Such actions clearly violate the Medicine Creek Treaty and are contrary to 1957 Laws of the United States, which, while

authorizing the Defense Department to cooperate with states in the regulation of fish and game resources, explicitly require that there be no interference with treaty hunting and fishing rights of Indian tribes.

Ironically, as Congressman, Secretary Melvin R. Laird has been one of the most enlightened public figures of the present century acting in behalf of Indian people and in support of Indian rights. I'm absolutely certain that Mr. Laird and myself find ourselves in greater agreement on these issues than either of us would with Miss Sicade. In fact, early in 1965 I called the Washington governor's office from Washington, D.C., urging Governor Evans to discuss the issues of termination and treaty rights with Congressman Laird to secure the benefits of his understanding for resolving issues within this state.

Neither Indians nor other citizens can afford to find their value to this nation only in those moments a uniform is worn, or to uniform their judgments in a veterans' club ethic which disregards the value of what people are willing to live their lives for when no military uniform is worn.

Indians Need Help For Investigation Shooting

Editor, The Daily Olympian:

Hello, people of Olympia. Our fellow Olympian, Hank Adams, who was recently shot in Tacoma while active in the Indian rights work for which he is nationally known, would appreciate your help. This is a kind of help you can give even if you don't feel you know enough about the issue of Indian rights, because even if we are hazy on Indian rights we know that if somebody comes onto our property and insults us and shoots us, he has violated our civil rights whether he has also violated other special rights. Agreed?

Here are the facts. The Puyallup Tribal Council, supported by the Indian rights organization, Survival of American Indians, wants U.S. Attorney Stan Pitkin to request a full FBI investigation of non-Indian terrorists who have been harassing Indian fishermen and their families by taking their nets away at gunpoint, threatening their lives and property and conducting nuisance activities on Indian trust land or near it. The investigation will include inquiry as to why these activities have not been stopped by state and local law enforcement authorities. It will also include an inquiry into the policies and practices of the State Game Department.

Can a politically weak, numerically small and financially poor minority of people get the FBI to give their request serious consideration in spite of the important political or sporting toes that may get stepped on in the process? It can with staunch public support from ordinary people like us who want their fellow citizens to receive fair treatment.

This is what you can do. Write short letters adding your voice to that of the Puyallup Tribal Council, asking for FBI investigation of factors surrounding not only the shooting of Hank Adams, but the general harassment Indian fishermen and their families have been receiving. Make your feelings and your wishes known to:

Stan Pitkin, U.S. Attorney
Federal Office Building
Seattle, Washington 98104

George Felshaw, Superintendent
Bureau of Indian Affairs
Western Washington Agency
3009 Colby Avenue
Everett, Washington 98201

The Honorable Henry Jackson
United States Senate
Washington, D.C. 20510

U.S. Civil Rights Commission
Room 808
Federal Office Building
Seattle, Washington 98104

The Honorable Daniel Evans,
Governor
State of Washington
Olympia, Washington 98501

The Honorable Julia Hansen
House of Representatives
Washington, D.C. 20515

Peg Wortman
Social Action Chairman,
Unitarian Fellowship of Olympia

Accidental Shooting?

Last week over the radio came the news that Hank Adams, an Indian fishing rights leader, was shot while legally fishing on Indian trust lands.

While still recovering from the shock of this news, I read in the P-I this morning an article covering the incident and attempting to portray this shooting as an accident. The very article itself was a slam to any reader with even an average I.Q. At what point is an action no longer accidental when an assailant approaches an individual with a loaded gun and sticks it in his ribs?

Detective Jack Skaames actually sympathized with the two assailants when he indicated that they may have been prompted to this action by Adams' appearance or TV proclaiming his continued fight for Indian rights.

And the P-I, by heading its article with 'Shooting of Indian Believed Accidental' followed the same sympathetic line.

Did the newspaper ask Hank Adams if he felt it was accidental?

PATRICIA L. SHAW
4915 1/2 Woodland Park Ave. N.



Puyallup Indian Suit Asks Men Of Tribe Be Exempted From Draft

A suit asking, among other things, that Puyallup Indian men be exempt from federal draft laws has been filed in U.S. District Court here.

The civil suit was filed Wednesday by seven Puyallups against Defense Secretary Melvin Laird, Selective Service Director, Curtis Tarr and Maj. Gen. Willard Pearson, commander of Ft. Lewis.

Plaintiffs, acting as their own attorneys, are David J. Matheson, Alison Bridges Adams, Michael J. McCloud, Henry Lyle Adams, William Frank Jr., and Suzette B. Mills and her son, Powhattan.

Henry Adams earlier this week filed a civil suit against Gov. Dan Evans, the state legislature and a number of other state officials seeking injunctions against the enforcement of certain state fishing regulations, notably those controlling salmon fishing that the Indians have claimed violate their Medicine Creek Treaty rights.

The federal suit filed Wednesday asks that the court declare a "state of hostility" between the Army and Nisqually and Puyallup Indians and that the hostilities must be ended; that the Army not

be allowed to permit state officers onto Ft. Lewis lands to enforce fishing regulations; and that it void an Army-state agreement covering control of the property generally known as Frank's Landing on the Nisqually River.

The Selective Service portion of the suit asks the court to recognize as a legitimate law Puyallup Tribe Ordinance No. 1 of 1970, which would make tribal members exempt from the draft. It also requests that draft officials not be allowed to conscript Matheson and that Army authorities release McCloud from duty.

"... that whites have caused violence for 200 years never occurred to them."

Indian Fishing Rights

THE LITTLE White Salmon Indian "in-lieu-site" settlement, also known as Cooks Landing, is not a pretentious place. A cluster of shacks on the bank of the Columbia River above Bonneville Dam, it is home for some 60 Indians — six families.

The nearest communities are Stevenson, 22 miles west, and White Salmon and Bingen, eight miles east. Vancouver is 66 miles west. Goldendale 45 miles east, on the road to Yakima. This is Yakima Indian country.

Apart from a small highway sign that says Cooks, there is nothing to pique the interest of the traveler — no indication of anything significant, no town, no business activity. A clump of trees almost obscures the settlement.

But the state and federal governments recognize its significance because of litigation which began here to preserve Indian fishing rights.

LEO ALEXANDER is one of 14 plaintiffs who filed suit in 1968 to preserve traditional Indian fishing grounds from encroachments by non-Indian commercial and sports fishermen. Alexander, small and wiry, is one of the Indian board members of the Goldendale Community Action Agency, representing the Indian interests of Klickitat and Skamania Counties. He is a permanent resident of the Cooks settlement.

In 1968 he initiated the corporation known as Treaty Indians of the Columbia, Inc., to seek legal redress against federal and state violations of treaties with the Yakimas.

"Cooks is not part of the Yakima Reservation," he said. "But traditionally it has been part of our peoples' land far back in our history. It has been home and gather-

When the Bonneville Dam was built (the first power was produced in 1938) it flooded the six river fishing sites, a community of Indian homes and fish-drying sheds.

"We had nice homes," James Alexander, Leo's father and a tribal patriarch, said as we sat drinking coffee in the general-purpose living-dining room of the Alexander house. "We had our traditional fishing areas and methods and we took only what we needed for food and marketing. All that was lost when the dam was built."

At that time the secretary of war was authorized to acquire land to replace the lost lands with the stipulation that such land be transferred to the secretary of interior for the use and benefit of the Indians displaced. The Indians insist that included the right to live on the land as well as fish in the adjacent waters. This apparently is one of the points in dispute.

Many Indians believe that one of the basic problems in asserting their treaty rights has been the slow and often ineffective response of both the Indian tribes and the federal government to what they regard as violations of those rights by the states.

"A lot of Yakimas are not involved with fishing," Leo said. "They work in timber or farming, often just leasing land to non-Indians. About 5 per cent are really involved in fishing problems."

INDIAN LITIGATION got a boost from Ford Foundation funds originally earmarked for the National Association for the Advancement of Colored People. The funds were administered by the National Office for the Rights of the Indigent, in New York City. As "indigents" the Indians qualified for aid.

With these funds, 41 individual Indian fishermen were able to bring a major federal suit in United States District Court in Oregon, asking for a declaration of their rights under the ancient treaties.

The sweeping decision by Judge Robert C. Belloni July 8, 1969, was generally viewed as a favorable turning point in Indian fishing rights.

Events since Judge Belloni's decision have, however, dramatically shown the Indians' initial optimism to have been misplaced. Preliminary estimates from the very first season in which the decision was tested — last spring's commercial season on the Columbia River — show the Indians' share of the catch actually dropped from being slightly larger than the non-Indian catch in 1968 and 1969 to being approximately one third the size of the non-Indian catch.

One deeply rooted goal is not related to fishing. The people at Cooks Landing want a longhouse. That takes money.

"In memory of our old people, past and present, and as a constant reminder to others we would like to build a longhouse at Cooks Landing," Leo said. "We do not know where or how we will get the money to build the longhouse, but some of us are going to give it a try. It would be used for religious services, feasts and meetings."

With their kind of tenacity, don't bet against them.

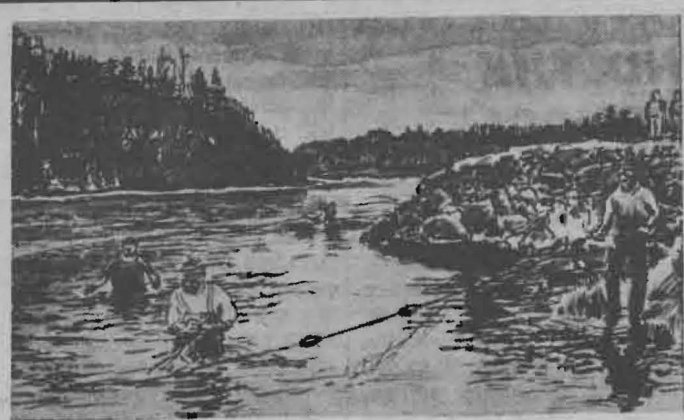


Leo Alexander, left, climbed the hills near the Indian fishing site on the Columbia with a VISTA volunteer.

ing ground for our people and other Northwest Indians for thousands of years."

An 1855 treaty with the federal government stipulated the Yakimas would continue to have the "right of taking fish at all usual and accustomed places" including six Columbia River sites.

Keep informed about this group's struggle: get their newsletter by writing Leo Alexander, Box 5, Cooks, Washington. Enclose a donation for the paper -- and their cause.



AN UNCOMMON CONTROVERSY, an AFSC study published by the University of Washington Press, explores the moral and ecological issues raised by a dispute over fishing rights between three small Indian tribes and the state of Washington. Copies may be ordered from the Peace Literature Section, AFSC, 160 N. 15th St., Philadelphia, Pa., 19102. Paperback, \$2.50; hardback, \$5.95.

Attorneys for Indian Tribes Join U.S. Suit Against State

BY HILDA BRYANT
P-I Social Issues Writer

Attorneys for 10 Western Washington Indian tribes and the Yakima Indian Nation have intervened in a federal lawsuit against the State of Washington which charges that the state has violated the federal treaty fishing rights of Indians.

U.S. Attorney Stan Pitkin filed the suit on behalf of seven Puget Sound Indian tribes last September.

The federal lawsuit is designed to clear up the continuing controversy which occasionally has flared into violence, between the State Departments of Game and Fisheries and the Indians of Western Washington.

Pitkin's complaint is strongly worded and precedent-setting in scope but not comprehensive enough to satisfy the Indians of the state. Indian leaders meeting with Bureau of Indian Affairs officials in the Olympic Hotel here this week said the U.S. Attorney omitted crucial points at issue with the state.

The Yakima Indians are intervening in the suit to raise Indian fishing rights issues related to taking salmon from the Columbia River. The Makahs of Neah Bay and Cape Flattery have intervened to get a federal court decision striking down state regulation of Indian fishing for sockeye salmon in the Pacific Ocean, Neah Bay and the Straits of Juan de Fuca.

The Lummi Tribe wants the federal court to prohibit the state from issuing licenses to commercial reef net fishermen who fish the waters the Lummi contend are guaranteed to them by treaty.

The Muckleshoot, Skokomish, Squaxin Island and Saux Suattle tribes seek a three judge court and the

right of Indians to regulate and exclude non-Indian fishermen from their reservations. Indian police and courts have no law and order authority over non-Indians who violate laws within the boundaries of Indian lands.

The same tribes have intervened in the federal suit for the purpose of suing not only the state but also Carl Crouse, Director of the Game Department and all of the members of the Game Commission as well as Thor Tollefson, Director of the Department of Fisheries.

Other tribes which have filed intervention complaints in the lawsuit include the Quinaults, Quileutes, Hohs and Swinomish. Individual Indians intervening are Nisqually Billy Frank Jr. and Puyallup Ramona Bennett.

Several Puget Sound tribes which are represented by Seattle Legal Services lawyers have intervened in the Pitkin suit because they fear the inherent conflict of interest in the U.S. Departments of Interior and Justice which ordered the federal suit will hinder Pitkin in fully representing the Indians' interests.

President Nixon has called for Congressional legislation which would create an independent legal counsel to represent Indian treaty rights when they conflict with other federal interests such as those of the Game Department.

The state has muddled the case by filing two separate interventions which hold conflicting positions. The Fisheries Department concedes the treaty-negotiated fishing rights on- and off-reservation of Indian tribes but the Game Department refuses to recognize them.

Legal Services attorney John Sennhauser predicted that many of the crucial is-

ssues of the sweeping case will be settled in pre-trial court proceedings. Tribal attorneys, federal solicitors, U.S. attorneys, Interior Department legal counselors and members of the State Attorney General's staff met together last week to define issues and discover which were negotiable out of court.

A critical point of contention is whether or not the state is obligated to regulate non-Indians in the interest of Indian fisheries.

One intervention complaint urges the federal court to rule that the state may not regulate "except in extreme circumstances

when the regulation is shown to be necessary for conservation of fish — which conservation cannot be achieved by restriction and regulation or prohibition of fishing by non-Indians and will not be achieved by tribal regulation."

The state has consistently argued that certain Indian fisheries on salmon spawning rivers have wiped out salmon runs or seriously threatened them. The Indians have contended that non-Indian pollution and commercial and sport overfishing of salmon not yet returned to the river spawning grounds has decimated the runs.

The U.S. Environmental Protection Agency last week released its report announcing that in 1969 water pollution killed an estimated 41 million fish in America's waterways. Pollution from industries was cited as the culprit which killed 28.9 million. Agricultural pollution killed 6.4 million fish. The agency named other villains as highway and building construction, airports and service stations, waters from cities and transportation operations.

FEB. 5, 1971 Challenging Hunting Laws

ASOTIN, Wash. (AP) — A Yakima Indian who claimed protection under a 1855 treaty between the United States and the Yakima Indian Tribe was found guilty Wednesday in Asotin County Superior Court of hunting without a license.

Michael Rodger Chambers, 28, Yakima, Wash., contended he should not be required to buy a license because of a treaty signed in 1855. He said the treaty allows Indians to hunt on all open and unclaimed land in Washington State. He said the treaty gives Indians the "privilege" to hunt and the "right" to fish.

This was the first case in Washington testing the hunting rights of Indians. Several cases involving Indians' rights to fish "in usual and customary

'You don't know what you've got till it's gone...'

Indians march to protest bureau actions

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The Seattle Times

Feb. 17, 1971

By STEPHEN H. DUNPHY

With drums and chants, about 50 Indians yesterday marched from the University of Washington to a Bureau of Indian Affairs office to protest agency actions on Fort Lawton and other Indian issues.

The Indians were protesting the withdrawal of "a show of interest" in surplus land at Fort Lawton and the use of "political pressure" by Senator Henry M. Jackson.

Indian groups have sought part of Fort Lawton for use as a multi-purpose Indian cultural, educational and recreational center and park. They sought the land through the B. I. A.

However, the protest yesterday extended beyond the issue of Fort Lawton to an indictment of B. I. A. policies. The Indians chanted:

"B. I. A., don't you blame us for your trouble, we're not your Indians any more. . . . We don't want your white man's rules any more."

Mike Smith, of the American Indian Student Association, told a gathering of about 150 persons that the Indians "don't need your sympathy — we need your support."

Others criticized the B. I. A. for non-involvement in the Indian fighting rights controversy and other problems faced by the Urban Indian.

The march and picketing broke up slowly with more chants and dancing in a parking lot in front of the office.

The Indians then marched through the campus, in Northeast Campus Parkway, across the University Bridge and along Eastlake Avenue East to the Seattle Field Employment Assistance office of the B. I. A. The drum and chants echoed through the streets all the way.

The group moved into the B. I. A. office for about 15 minutes, confronting William A. Murdoch, acting director, with a list of demands. They asked that the demands be sent to Indian Commissioner Louis Bruce.



Fort Lawton:

February 9, 1971

Indians still hope for role in park

Indian leaders expressed disappointment today at the Bureau of Indian Affairs' withdrawal of "a show of interest" in surplus land at Fort Lawton but pledged to continue efforts for some Indian use there.

A formal announcement from the White House yesterday now allows Seattle to make application for use of some 426 acres at the fort for a park.

Indian groups had sought

the land for use as a multi-purpose Indian cultural, educational and recreational center and park. They sought the land through the B. I. A.

YESTERDAY'S action virtually closed the door on Indian hopes of control and determination of use. However, hopes were still held by Indians that the city would incorporate some Indians plans in park use.

Blair Paul, president of Kinatchitapi, an Indian organization, told the gathering last night:

"We have had a setback. The total occupation of Fort Lawton is a lost cause. But I do not believe we are dead by a long shot. I feel some of our program has a very clear meaningful opportunity of being implemented. The land is lost but the program is not lost. . . . What good is the land without a program?"

Paul said the federal action was expected because of the powerful role of Senator Henry M. Jackson, head of the Senate Interior Committee. Paul said:

"WE ARE aware of Jackson's power and this was his pet project. It was quite the Indian was not going to get a fair hearing on this matter. I'm extremely disappointed that Jackson, as head of the Senate Interior Committee, didn't even give us a hearing."

Ernie Crowfeather Gives Thanks For New Chance in Life

Feb. 6, 1971 Seattle Post-Intelligencer

Gripping a white handkerchief to wipe away the tears he couldn't control, Ernie Crowfeather faced news cameras and reporters yesterday to give thanks for a further chance at life.

It will be a new kind of life, he promised.

A former prison inmate and "all-around bad guy," he said he now hopes to "do something with my life and to contribute to the Indian community and the community as a whole."

Mrs. Elizabeth Morris announced at the news conference at the Indian Center, 1900 Boren Ave., that the Indian-led fund drive to buy life for Crowfeather had produced \$20,478.74 with more still coming in.

That assures Crowfeather, a part-Sioux, treatment at the University of Washington hospital and the continuing peritoneal dialysis that is taking the place of kidneys that had failed.

Without the treatment, Ernie faced death.

The fund drive started last November. In less than three months, funds flowed in from school children, senior citizens, Indian groups and the pulpit at large from Alaska to Florida, according to Peter Schnurman, one of the fund volunteers.

Sterling Theatres contributed profits from the Indian



ERNIE CROWFEATHER Gave thanks for aid

film "Flap," karate expert Bill Corbett broke hundreds of bricks.

Crowfeather yesterday thanked them all, with a special word for Dr. Lyle Griffith, Frank White Buffalo, and the staff of the Kinatchitapi Indian Clinic, where he hopes to work, and the news media that publicized his plight.

Once ashamed of his Indian ancestry, Crowfeather said he now "looks at things differently." The help he has received, he said, "will be with me the rest of my life."

Indians split on issue

The Seattle Times

Dissension among Indians over the future of Fort Lawton surfaced yesterday as one organization threw its support to Senator Henry M. Jackson and the Citizens Advisory Committee on Fort Lawton.

In a letter to Jackson the Northwest Indian Economic Development Association took a strong stand opposing Bernie White Bear, president of the United Indians of All Tribes.

"We take a very dim view of his conduct and attitude on this matter and we do not condone his actions in the regard," wrote Herbert L. Barnes, executive vice president of the association.

White Bear has been one of the leaders seeking Indian ownership of surplus land at the fort rather than city ownership for park development. White Bear and others envision a Northwest Indian cultural center there.

Barnes took a swipe at "over-militant and activist attitudes of restless and self-appointed leaders" whose actions "have arrested in varying degrees" what urban Indian organizations have worked to accomplish.

Some Indian groups have criticized Jackson harshly and said he used "political pressure" to keep the Bureau of Indian Affairs from pursuing its bid for land at Fort Lawton. The groups also have clashed with Mayor Wes Uhlman and others over who should own the land.

"We want it clearly understood that Mr. Bernie White Bear does not represent the Northwest Indian Economic Development Association nor any of its affiliated major urban Indian organizations in the Seattle-King County area," Barnes said.

Barnes added that several years have been spent in the formation of a "representa-

tive Indian federation which has active representation of the majority of the more solidly and well-established urban Indian organizations" in the area.

He named the Gros Ventre Indian Association, Alaska Federation of Natives, National Association of Blackfeet Indians, the Alaska Native Brotherhood, the Tlingit-Haida Native Association, the National Association of Peigan Indians, Unaffiliated Landless Indians and "15 small members tribes of the Small Tribes of Western Washington, Inc."

He also said "large numbers" of unattached Indians have joined the association.

William L. Paul, Sr., is president of the association. Its secretary is R. Veronica Irwin, who was active in the first Indian confrontation with Jackson at Fort Lawton a year ago.

Jackson's office in Washington, D.C., said Thursday the letter was written Dec. 4.

A spokesman in the senator's office said Jackson wrote that if the military reservation were turned over to the Indians, Seattle "would never have an opportunity to obtain the property."

Earlier Thursday, Bernie White Bear, president of the

Jackson Says Lawton Site Best as Park

OLYMPIA (AP) — A letter written by Sen. Henry Jackson to Interior Secretary Fred

Russell recently said the senator believed Ft. Lawton should not be used for an Indian cultural center but should be turned over to Seattle.

"I am very much aware of the need for sensitive and enlightened treatment of Indian citizens," Jackson wrote, "but I strongly believe this particular site would be better suited for a city park."

United Indians of All Tribes, told the State Board Against Discrimination that Jackson headed "an unethical, political power play" against the possibility of Indians gaining control of Ft. Lawton.

White Bear said Jackson, chairman of the Senate Interior Committee, was applying pressure to Louis Bruce, commissioner of the Bureau of In-

dian Affairs, to withdraw support for the Indian cultural center.

The Indian leader said Jackson was using the pending appointment of Rodgers Morton as secretary of the interior to force Bruce to give up the EIA bid for the land.

"If Bruce withdraws his expression of interest, you'll know why," White Bear said.

Forests Echo Discontent

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Keshena, Wis. — There is a snow capped rock a few feet from a road deep within the Menominee County forest and, so the legend goes, it is the body of a Menominee Indian forefather.

Eons ago, when Ko-Ko-Mas-Say-Sa-Now (the Mother Earth) was new, the forefather angered a great god by asking the gift of everlasting life.

And the god turned the man to stone saying, "You shall be a stone and thus you shall be everlasting."

According to the legend, the rock (now called Spirit Rock) eventually will crumble and then the Menominee race will be extinct.

Some Indians say the rock has crumbled a lot in the last decade.

And with the same ironic humor of the god, some Menominees predict that soon the rock's crumbled remains will be put in little plastic bags and sold along with the Japanese made moccasins and phosphorescent feathered war bonnets in some white man's "authentic" souvenir shop.

Discontent Whispered

There is discontent whispering through the pines of this former Menominee reservation land — a discontent also heard in West Side Milwaukee flats and Chicago tenements, where some Menominees have been scattered by economics.

Part of the discontent centers around a string of small manmade lakes known as Lakes of the Menominees or Legend Lake.

More of the discontent deals with Menominee Enterprises, Inc., a unique corporation that fell heir to the limited assets of the Menominees and all the problems that came with the termination of the reservation by Congress a decade ago.

Several years ago, the corporation entered into an agreement with N. E. Isaacson & Associates, Inc., a Reedsburg lake land developer, to create Legend Lake.

People Divided

Since, the controversy over whether Menominee land should be sold to whites and whether the Menominee people should have had more of a say in the decision to develop the land has deeply divided the Menominees.

It is a controversy best told by the Menominees themselves.

When you first meet Monroe (Moon) Weso, 67, he doesn't talk to you. He reads to you — from government documents, court briefs, study reports — to make sure you believe him.

While the subzero winds blew against Weso's home, the same old two story red brick building that once was the local jail, Weso unfolded the story of the federal termination of the former Menominee reservation and what followed.

In 1951, the Federal Court of Claims awarded the Menominee people \$8.5 million for federal mismanagement of the reservation sawmill — still the county's main employer.

No Money Forthcoming

And leaders in Congress soon made it clear to Weso and other Indian leaders who ventured to Washington that no money would come until the Menominees agreed to terminate their reservation.

How do you bring a 4,000-year-old tribe into the American mainstream? Simple. First, you eliminate the reservation . . .

And so it was that in 1954, the so-called Menominee Termination Act was passed. Menominees voted in favor of a package deal — termination for \$8.5 million.

In compliance with federal mandates, Menominee Enterprises was created to fill the gap left by the government with final termination in 1961 — to manage the sawmill, land and forests and other assets.

When Weso finished his brief history, he handed a reporter a small, neatly folded piece of paper containing five sentences — his conclusions after 10 years of milling over a corporate structure that he said "two Philadelphia lawyers couldn't agree on."

Two of the sentences read: "The Menominee Indian cannot control his own property. (The corporation) Strips the Indian of all knowledge of his business."

"The voting trust has all of our power," said Weso. "The trust is of no use to us. They have done nothing in 10 years."

Shares Distributed

It is true, said Weso, that at the time of termination each Indian on the tribal rolls was given \$1,500, his share of the damage suit; a bond that will be worth \$3,000 in the year 2000 and 100 shares of stock in the form of voting trust certificates.

But as Weso pointed out and Enterprises spokesmen confirm, it is the seven man voting trust that actually holds the 327,000 shares.

It is the trust, not the people, that elects a 12 man board of directors who then appoint the corporate officers.

A Menominee can do only two things with his voting trust certificates. He can vote once a year for one new trustee and every 10 years on whether to eliminate the trust.

Certificates Worthless

And, according to one cynical Menominee, he can also do a third thing — stoke his cabin fire with the certificates that he said have failed to pay enough in dividends in 10 years to buy a cord of wood.

There is another thorn protruding from the corporate structure of Enterprises, one that bothered both Menominees for and against the corporation. That is the Menominee Assistance Trust that votes the shares of minors and incompetents.

For 10 years, one white man at the First Wisconsin Trust Co. has voted those shares.

In the past, the trust has controlled more than 40% of the vote. Now it controls about 18%. But in the past, that 40% really amounted to as much as 90% of the actual vote cast because of poor turnouts in the yearly elections, according to Enterprises critics and their attorneys.

And up the road from Weso, past the Legend Lake sales office where the paddle

wheel tour boat sits like a grounded flounder in fresh water ice, is the tidy three room home of Francis Leon, 66, a retired Navy band leader.

Amidst all of the controversy, the short, peppery Menominee said, "I told you so."

"I warned them years ago that all of this (controversy) would come about unless they consulted the people," said Leon, leader of the Menominee Welfare Rights Organization.

Leon's warning came when he testified in 1967 during a hearing by the state Department of Natural Resources to determine if Enterprises would obtain a permit to dam West Legend Lake and begin the lakes project.

Leon's testimony makes it clear that he did not oppose the lake development project in itself at the time.

But he and others then felt that the Enterprises had failed to make it clear that what was proposed was the sale of lands to non-Menominees outside of the county.

Leon said that following a mailing of the Lake proposal, the corporation held an advisory vote, ostensibly to get the peoples' feeling.

Although the vote was in favor of the project, only a few hundred of the more than 3,000 shareholders voted.

Report Read

A reporter, reading through a copy of the status report in which Enterprises said it detailed its 1967 proposal to sell land, could find no direct reference to the sale or lease of land to non-Menominees.

There were references to "warranty deeds." "Land

transfer," "summer home programs" and the definition of "economic development zones."

But according to Leon and other critics, how many laymen (much less recently terminated Indians) could understand this meant sale of lands to whites?

And what has happened to the more than \$1.1 million that Enterprises has received as its part of the income from the Lakes of the Menominees project?

Critics have charged that there has been no word as to where the money will go.

"There is going to be bloodshed up here," said Leon during his 1967 testimony, in commenting on the bad feelings that might ensue if the land were sold to whites.

Weso, Leon and other Menominees have turned over their stock votes to a new organization, called Determination of Rights and Unity for Menominee Shareholders (DRUMS).

DRUMS, formed to oppose Enterprises' corporate structure and the lakes development, is conducting a proxy battle with the corporation and a group of Enterprises supporters called Menominees for Progress.

If DRUMS can muster 51% of the vote in the Enterprises annual meeting, it can vote to abolish the voting trust and open the corporation, according to Laurel Otradovec, 33, of Appleton, head of the Menominee County chapter of DRUMS.

But if DRUMS cannot abolish the trust directly, DRUMS chapters in Menominee County, Milwaukee and Chicago hope to muster enough votes to elect five new trustees to the trust, which will expand to eleven

December 7, 1970

MILWAUKEE SENTINEL

members with the December elections.

Once this is done, if one more vote can be swung, the trust can abolish itself, according to Otradovec, who spoke with a reporter one night during a DRUMS meeting in a cold community hall in rural Menominee County.

Voice Wanted

"Basically, we want a voice for the Menominee," said Otradovec, who wants a revised corporate structure to remain, with major decisions made on a one share-one vote basis.

"I don't agree that it is too late to stop Legend Lake," he added.

THE spark that set off the DRUMS movement was kindled almost a year ago when Miss Connie Ellen Rose Deer, now a senior in nursing at the University of Wisconsin at Madison, made several unsuccessful attempts to obtain corporate records of costs and expenses from the Enterprises.

"They told me I could not possibly understand the records," said Miss Deer as she stood in the cold meeting hall, clad in university sweatshirt, jeans and army boots.

Legal Aid Provided

So when Miss Deer returned to the corporation's Neopit offices, it was with Joseph Preloznik, Madison attorney and founder of the federally funded Judicare program. That program provides legal aid to the poor of northern Wisconsin.

But, according to Miss Deer, officials still refused to show the records, though she is a Menominee stockholder.

Connie Deer, 22, and her sister, Miss Ada Deer, 35, head of the Program for Recognizing Individual Determination Through Education (PRIDE) program at Wisconsin State University at Stevens Point, began making calls and found many supporters.

Eventually DRUMS leadership grew beyond the Deer sisters, though it was Connie Deer who coined the name.

Throughout last summer DRUMS held informational meetings and picketed at Legend Lake. At one time, seven marchers were arrested and charged with disorderly conduct.

Preloznik represented the seven and the charges were dismissed.

Other legal action he has taken on behalf of DRUMS has been a writ of mandamus to get corporate minutes; a suit still in Federal District Court seeking to enjoin Enterprises from intimidating members of DRUMS; and another pending suit asking that the assistance trust be declared unconstitutional.

Preloznik and his staff also have appealed the issuance of a permit for a third dam at the Legend Lake development and have asked an injunction against completion of the dam until the appeal has been resolved.

Opposition Aroused

Preloznik's actions have aroused angry opposition from Enterprises officials and their supporters, but Preloznik said he does not intend to back out. "All we want to do is give the Menominee stockholders a voice within the corporation, just like any other stockholders," he said.



FRANCIS LEON

When the reservation was terminated, all land became the property of Menominee Enterprises and many Indians were forced to use their \$1,500 or cash in their bond at 70% face value or both to buy land their forefathers had held as a matter of right since the 1850s.

In some cases it meant leaving the land.

Left Land

"I had a piece of land in South Branch but I had to give it up," said Mrs. Louise Fowler, 62, now of Neopit. "I don't know how they could do it."

"Why do we have to pay for our own land?" asked Mrs. Constance Deer, 66, of rural Keshena Falls, the mother of Connie and Ada Deer. "There is nothing in the treaties that said the land could be bought."

For Mrs. Deer, the 1854 federal treaty which set aside reservation land is still law. In her mind, there was no termination because it violated the treaty. There is no Menominee County and Enterprises has no right to take away the land.

She is not alone in these feelings.

Mrs. Deer, who is white, and her Menominee husband, Joseph, have lived in the same drafty one room log cabin for more than 35 years. They have raised five children there. And they have lost four others.

Hospital Closed

Mrs. Deer was a nurse, she said, in the reservation hospital, which closed shortly after termination. No hospital has replaced it.

And so it doesn't seem strange when the weathered old white woman says that "those white trash oughta get out of here and leave us our land."

Some like Jerome Lyons, 28, of Neopit, are concerned because whites who have been sold land on Legend Lake were first given full hunting and fishing privileges throughout the county.

Enterprises spokesmen have admitted that the question of where whites can hunt and fish still must be finally resolved by the council of chiefs.

In Menominee County, Milwaukee, and Chicago, DRUMS chapters are trying to combat bitterness, seek better communications and eventually create an open corporate structure.

They differ on how the new structure should be set up and on what alternatives — be it industry, recreation use, or federally supported conservation work — should be substituted for Legend Lake.

But they want the right to decide.



Mrs. Joseph Deer & Connie



© 1970
Robert Woltmar

MENOMINEE DRUMS

GO	Timber Mill	B.I.A.	M.E.I. Inc.	Collect \$1500
Termination				\$\$ Legend Lake
First Wisconsin Trust				GO TO JAIL
Collect 10,000				Forest Lands
JAIL	GO BACK 3 SPACES	U.S. Congress	Go To the B.I.A.	U.S. TREASURY

DRUMS-Enterprise Hearing March 15

Feb. 19, 1971

OCONTO (PG) — Circuit Judge James Martineau Thursday set the trial date for an action to determine the disposition of several charges brought against Menominee Enterprises, Inc., by an Indian activist group known as Determination for Rights and Unity of Menominee Shareholders (DRUMS).

The trial will be held at 9:30 a.m., March 15, in the courthouse at Shawano.

Enterprises in the corporate entity which has administered the lands and other assets of Menominee Indians since the formation of Menominee County from the old Menominee Indian Reservation in 1961.

DRUMS opposes many of the actions of Enterprises, especially the sale of lands in the Lakes of the Menominees project near Keshena.

Among major points to be considered at the trial scheduled to precede the annual MEI stockholders meeting now set for April 3, are:

Vote on Trust

● The form of notice and manner in which notice is to be given to shareholders announcing the adjourned annual meeting. The meeting was originally scheduled Dec. 12, 1970, and while it was held on that date no action requiring a vote of stockholders was taken due to a prohibiting injunction issued by Martineau on Dec. 11.

● What trust certificates must be counted or excluded in the election.

● Whether the directors of the corporation should conduct the election or be required by the court to hire an accountant for that purpose. At stake is a vote on whether the Menominee common stock and voting trust, which elects corporation directors, should continue in existence or be eliminated to give stockholders a more direct voice in their election.

● Whether a proposed action to increase membership on the

voting trust from seven to 11 members is valid. If it is declared valid, stockholders will elect four new members to the trust April 3, provided they first vote continuance of the trust. George Kenote, chairman of the trust, is also up for reelection or replacement.

Proxy Tally Ordered

● Whether the First Wisconsin Trust Corp. of Milwaukee, which votes by proxy for all Menominee minors and incompetents (about 15½ per cent of total stockholders) is entitled to vote the certificates of the 18 to 21-year-olds who have not been judicially declared incompetent.

Enterprises and DRUMS, before the Dec. 12 meeting, were engaged in a stiff proxy fight. Martineau Thursday ordered that all proxies obtained before March 27 must be turned over to a Certified Public Accountant by March 29 for secret tally. Any irregularities (presumably including duplicate proxies given by shareholders to each group) will be resolved by the April 3 meeting.

Proxies received after March 27 will be turned over to the meeting chairman April 3.

Guardianship Upheld

MILWAUKEE (AP) — U.S. District Judge Myron Gordon dismissed a suit Thursday which sought an order that the First Wisconsin Trust Co. turn over all property it holds under the Menominee (Indian) Assistance Trust on behalf of minors and incompetents.

The Indians had claimed they were denied their constitutional right to equal protection under the law because the firm's "guardianship" differed from that afforded white citizens.

"The holdings of the U.S. Supreme Court," Gordon said, "make it clear that Congress holds the power to determine the course of the emancipation of Indians; such rulings are controlling as to the issues in the case at bar."

SHAWANO EVE LEADER Tribe Vote on Stock Issue, Voting Trust Set April 3rd

Menominee Indians will vote April 3 to determine the fate of the Menominee Common Stock and Voting Trust, nearly four months after they were enjoined from voting on the matter by Circuit Court Judge James Martineau.

MARTINEAU, who issued an injunction December 11 forbidding any balloting at the annual Menominee Enterprises, Inc., shareholders meeting December 12, also signed the order setting a new date.

The action came near the end of a day-long pre-trial conference at Oconto Friday, between Enterprises attorneys and those for Wisconsin Judiciary and the American Civil Liberties Union. Judiciary and ACLU attorneys represent a group called DRUMS (Determination for Rights and Unity of Menominee Shareholders), which is an activist group of Menominees opposing certain actions and philosophies of Enterprises, the Indian-owned corporation which administers the lands and properties of the Menominee Indian Tribe in Menominee County.

DRUMS, since its formation in mid-summer of 1970, has repeatedly charged mismanagement of Menominee business affairs by Enterprises. Of particular interest to DRUMS, and the subject of numerous protest marches and demonstrations, has been the Lakes of the Menominees project near Keshena, where several small natural lakes have been dredged out to create three large lakes.

Enterprises says the Lakes project, a joint venture of MEI and N. E. Isaacson & Associates of Reedsburg, a lake developer, is to broaden the Menominee County tax base through the sale of lake lots, more than doubling it to \$45 million.

DRUMS charges the project is illegally selling and despoiling Indian lands. They have focused their attack on the voting trust, seeking to eliminate the trust and thus give rank and file shareholders a more direct voice in company affairs.

UNDER THE Massachusetts Voting Trust principle, which was adopted in 1961 when Menominee Enterprises, Inc., was created to administer tribal properties after termination of federal control, shareholders do not vote directly for company directors. They vote instead for members of the Common Stock and Voting Trust, who in turn elect the directors.

At the end of each 10-year period shareholders have the option to eliminate the voting trust, by majority ballot. The first such period will end in May, and if the stockholders do not expressly vote discontinu-

ance of the trust it will continue until 1981.

AT FRIDAY'S pre-trial conference in Oconto, attorneys for Enterprises and DRUMS attempted to determine which issues will be tried in court before the April 3 election. Five major issues have been outlined, and may be further condensed at a second pre-trial conference slated February 18 at 11 a. m. in Oconto.

Issues to be decided before the corporation elections April 3 include:

● Whether the First Wisconsin Trust Corporation of Milwaukee, which votes by proxy for all Menominee minors and incompetents, is entitled to vote the certificates of the 18 to 21 year olds who have not been judicially declared incompetent.

● The form of notice and the manner in which notice is to be given to shareholders announcing the adjourned annual meeting.

● What trust certificates must be counted or excluded in the election. Separate decisions must be made regarding deceased beneficiaries for whom no personal representative has been appointed, and certificates the owners of which neither the plaintiffs, DRUMS, nor the defendants, Enterprises, have been able to locate.

Indians Seek Control 'of Our Own Future'

"Hello white man. How you, my friend?" Mrs. Marilyn Clark Skenandore said to members of the Milwaukee Woman's Club Monday. She spoke in the language of the Chippewa Indian and her greeting produced confused expressions, murmurs and



—Journal Photo

Mrs. Skenandore

the remark, "We can hear you, but we don't know what you're saying."

"For those of you who don't understand the American vocabulary, I will speak in a foreign language," Mrs. Skenandore replied in English.

She proceeded to summarize the goals, culture and history of the American Indian for about 50 clubwomen meeting at the Downtown YWCA. The daughter of a Chippewa father and an Oneida mother, Mrs. Skenandore is a member of the Consolidated Tribes of American Indians, the United Indians of Milwaukee and is the founder of the American Indian Information Action Group. She lives at 1936 N. 35th St.

Control Own Future

"Our seemingly unattainable goal is that we want to control our own future," she said. The culture, especially the values, of native Americans differs substantially from that of white men, she said. As examples she said that Indians have always had a strong sense of brotherhood and a respect for nature.

"Land, to an Indian, is his life. Land is taken from the Indian every time the agencies in Washington (D.C.) clash," Mrs. Skenandore said.

"We've been telling you to take care of the land, the air and water for years. Now you put a label on it and call it ecology. It's your idea now."

Paving the Grass

Two concepts of land use resulted in the power struggle between white and red men, Mrs. Skenandore said. "Weapons and numbers always won," she said. Almost 400 treaties between the American Indians and the government have been broken, she said. The treaties say "as long as the grass shall grow and as long as the rivers flow," Mrs. Skenandore said. "To us, that means forever. But you are paving over the grass and damming the rivers."

The role of the American Indian has been omitted from or distorted by history books which refer to her people as uncivilized or as savages, Mrs. Skenandore said.

To white Americans the most familiar Indian is the stupid, screaming savage preserved on film by the Hollywood movie industry, she added.

"As a child I believed that. I don't know why — I wasn't that way, nor was the rest of my family. I thought that it must be those other Indians."

Will progress mean death of a delta?

Canadian Press

FORT CHIPEWYAN, Alta. — Tomorrow is sunrise and sunset, and little more, for the 1,500 people who crowd the weatherbeaten buildings of this northeastern Alberta community.

It's a quiet place, except for the sharp cries of idle sled dogs chained to their small shelters. Quiet, not because the men are away on the traplines or tending to nets suspended below the ice of Lake Athabasca, but quiet because this backwoods community, where only a handful of white men live, is despondent.

Its people, the Cree, Chipewyan and Metis, say life has been suspended by a monument to the white man's progress — British Columbia's W. A. C. Bennett Dam, which most Fort Chipewyan residents have never seen, and which many cannot comprehend.

The dam, almost 500 miles to the southwest in the Rocky Mountains, has harnessed the Peace River which used to bring spring flood waters across Alberta to the 1,000-square-mile Peace-Athabasca river delta here.

● Death of delta already predicted

The people, 760 Crees, 240 Chipewyans and about 450 Metis, say the 600-foot dam, completed in 1968, has robbed the delta of life-giving floods and is causing it to dry up. As a result, muskrat, beaver, fish and other wildlife on which they live are disappearing.

The number of persons on welfare at the settlement has increased more than 40 per cent since the dam was built, says Pat Mercredi, band manager for the Cree.

He says that 900 of the 1,000 Indians are now receiving welfare. Before 1968, about 50 per cent lived off government cheques, but Mr. Mercredi emphasizes, only at certain times of the year.

"No one is starving," says the young Cree who wants a better deal for Indians in general. "But conditions are bad. There's malnutrition, lighting is poor, there's no sewage system and no business that will put the money back into the community."

James Henderson, Alberta's health minister, says the effects of the dam on the people have been exaggerated, although he admits his evidence is "superficial."

● Alberta finds theory 'hard to buy'

The provincial and federal governments paid \$20,000 welfare in Fort Chipewyan in 1967, when the population was 1,000 he says. He estimates that during the 1970-71 fiscal year welfare cheques will total \$40,000, but individual social assistance payments have increased in the last four years and there are 500 more people in the community.

Maintaining that most of the problem isn't Alberta's responsibility because the Indians are looked after by the federal government and much of the area involved is located in Wood Buffalo National Park, Mr. Henderson says he finds the theory that the people survived on trapping "hard to buy."

Mr. Mercredi doesn't.

● Can't live on welfare for ever

He manages welfare funds received from the federal government and estimates he is \$12,000 over budget for the first six months of fiscal 1970-71.

Fred Marcel, chief of the Chipewyans, says the Indians don't want welfare because they could make more money hunting, fishing and trapping if the delta was restored.

"It's tough. How the hell are we going to live on welfare forever?"

Frank Ladouceur, president of Apitowkosan, the local Metis association, has lived in Fort Chipewyan all of his 50 years and has never seen conditions worse.

"If you can find 15 or 20 of our people working, that's good," he said.

Last fall, he and a partner spent a month trapping in the delta and returned with 87 muskrat pelts which paid \$157. Five years ago they split \$2,525 from 1,000 muskrat furs taken from the same area in 11 days.

Mr. Ladouceur isn't on the welfare rolls yet, and says he is feeding his wife and seven children by snaring, a little trapping and some odds and ends.

"This was the worst Christmas we've had since I can remember. I was mad. Every other Christmas I had \$700 or \$800 in my pocket."

He doesn't think the men will attempt a spring muskrat hunt because the delta is "straight mud or the grass is too high."

The people admit they can't live on muskrat trapping alone, but they say that this combined with fishing and hunting can keep them independent. Some of the oldtimers also admit that

water levels in Lake Athabasca were lower 40 or 50 years ago, but what worries them is the delta and its animals.

The delta is an important breeding and rest area for waterfowl from all four of North America's major flyways. Its channels also provide spawning beds for pike and pickerel from Lake Athabasca.

Mr. Ladouceur says duck and geese come in fewer numbers now because of the low water and the fish haven't enough water to get into the spawning area.

Last year, a commercial fishing co-operative was formed in the settlement but was knocked down by two strokes of bad luck.

The fishing season was delayed a month by heavy ice on the lake near the delta, and when the men finally started fishing they were hit by an oil slick from the Great Canadian Oil Sands Co. plant upstream on the Athabasca River at Fort McMurray.

Mr. Ladouceur says the co-operative received about \$38,000 in damages from the company but oil can still be

found in parts of the lake and in the delta.

A spring hunt for muskrat would determine the gravity of the situation, says Roy Gilmore, department of Indian affairs and northern development agent in the settlement.

He says there was little rainfall in the area last summer and this could be a reason for the low water. However, time will tell whether the water levels will rise again.

● They won't suffer silently

The Indians and Metis say they won't suffer silently. They have hired a Vancouver lawyer to prepare a case for damages against the British Columbia government. The amount of the damages sought or details of the suit have yet to be worked out.

Says Mr. Mercredi: "No matter how harsh the conditions are, we'll make it physically."

"The only thing that bothers me is the psychological effects. The way the people live here now . . . the sun goes up and the sun goes down."

As long as buffalo meat lasts

Alberta Metis welfare cut

Canadian Press

EDMONTON — The provincial government is not going to change its mind about cutting the welfare payments to Metis in northwestern Alberta who are receiving free buffalo meat, it was announced yesterday.

Social Development Minister Ray Speaker told the Metis Association of Alberta the 495 residents of Fort Chipewyan would continue to have their welfare cut by as much as 25 per cent.

The government's decision was announced when it was learned the Metis, who have been experiencing poor trap-

ping and fishing, had been given meat from 191 buffalo killed as a control measure in Wood Buffalo National Park, which straddles the Alberta-Northwest Territories border.

Indians, who receive federal money, are not affected, but the Metis come under provincial jurisdiction.

Metis association president — Frank Ladouceur, who revealed the government's decision, said the reductions are to continue as long as the free meat lasts.

Distributed weekly to about a third of Fort Chipewyan's 1,400 residents, the meat is expected to last until late

next month.

The move has come under fire from the Progressive Conservative Opposition in Alberta.

Opposition welfare spokesman Len Werry, M.A. for Calgary-Bowness, said it was "putting principles before people" which could make the Social Credit government of Harry Strom "incur the wrath of all the native people of Alberta."

The poor trapping and fishing has been blamed on the Bennett Dam in British Columbia which has reduced the flow of the Peace River into Lake Athabasca near Fort Chipewyan.

Indians battling Birds Act

Canadian Press

SARNIA, Ont. — Fred Plain, president of the Union of Ontario Indians, said yesterday his people will be asked to use civil disobedience if the federal government does not take action soon on several problems facing native people.

The court case earlier yesterday before provincial Judge Alan Fowler involved Joseph Sands, 21, a Chippewa Indian from Walpole Island charged Dec. 8, 1970, with having a shotgun which did not have a plug limiting the number of shells to three.

Judge Fowler postponed his decision until March 10. The delay disappointed some Indians, including Sands who said after the trial that if convicted and given a choice between jail and a fine he was prepared to go to jail. He pleaded not guilty.

In an emotional speech to about 100 union members, Mr. Plain said Indians were "fed up with" the indecision of the federal government.

"In education they feel they are doing us a favor by taking Indian children from the north and placing them in city schools."

For years, Indians have argued that under the British North America Act and treaties signed between the monarch of England and Indian bands, they have the right to

hunt and fish on reserves for food.

Sands, 21, was charged last year after an RCMP officer said he was hunting on his Walpole Island reserve, about 25 miles south of here, with a .12-gauge shotgun that did not have a plug which limits the number of shells that can be used.

The wooden plug, inserted in the gun's magazine, limits the space to three shells. Under the act, hunters must have the plug.

In a brief to the federal government earlier this month, the Union of Ontario Indians stated:

"The Indian people have hunted ducks and geese for centuries; game birds provide one of the main sources of food. In treaties with the Government of Canada, we have retained the right to hunt for food at any time on reserves or Crown land."

The first case against the act was one of the most controversial in Canadian history. It lasted more than three years in courts. On Jan. 25, 1966, the Supreme Court of Canada levied a \$10 fine against Calvin George, a Chippewa Indian who shot two mallard ducks at Kettle Point, about 30 miles northeast of here.

Under the Migratory Birds Act, he had been hunting out of season.

Mr. Justice Ronald Martland, who wrote the majority report, said year-round hunting rights of Indians on reserves in Canada were subject to the Migratory Birds Act.

Earlier, a magistrate and the Ontario Court of Appeal said the act does not apply to Indians because of a royal proclamation of 1763 giving Indians hunting rights.

In the brief to the federal government, the Union of Ontario Indians also said:

"The Indian people strongly fear that if the government can unilaterally abrogate certain treaty rights by legislating them out of existence, therefore no treaty is safe from violation, no matter how far fetched the violation may appear."

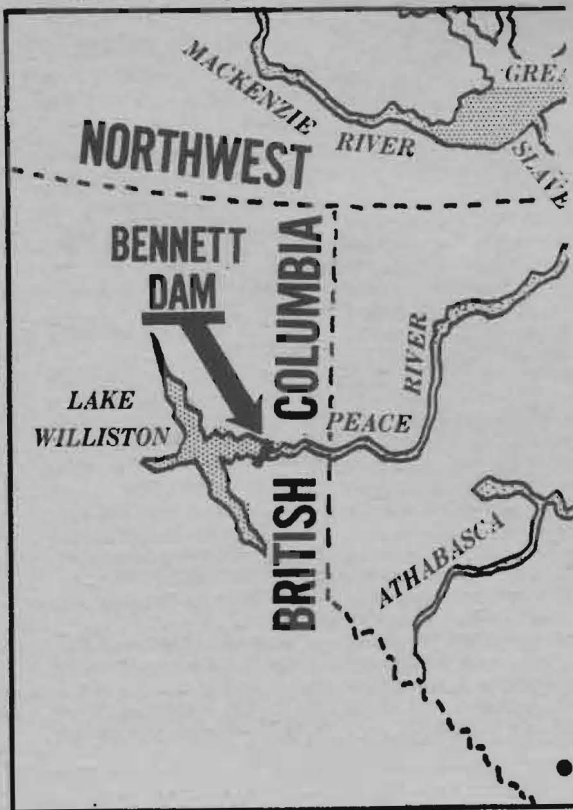
Fred Plain, president of the Union of Ontario Indians, is expected to take the stand today and make three demands:

— That no Indian hunting for food on a reserve or unoccupied Crown land be prosecuted under the act;

— That the act be amended to meet the approval of Canadian Indians;

— That all negotiations include the question of compensation to Indian people for past breaches of treaty rights brought about by the act.

Environment



Fred Marcel, chief of the Chipewyans, says: "It's tough." Left, the map shows the location of the dam and Peace River.

Gross Misuse of Indian Education Cash Charged

Jan. 13, 1971

By AUSTIN SCOTT

WASHINGTON (AP) — State and local school officials have misused millions of federal dollars earmarked for the education of impoverished Indian children, two prominent legal groups charged today.

In a study covering 60 school districts in eight states, the NAACP Legal Defense Fund and the Harvard Center for Law and Education said the money was used "for every conceivable school system need except the need that Congress had in mind."

The study said money intended for Indians was used to buy "fancy equipment" for white students and for general operating expenses "to reduce taxes for non-Indian property owners."

The U.S. Bureau of Indian Affairs encouraged such practices the study said, by looking the other way when districts misused funds, and then granting them extra Indian student money to replace what they'd misused.

The 162-page report, compiled by a 32-member task force, 27 of whom were Indians, cited no figures on misused funds. But Phyllis McClure, Washington representative of the Legal Defense Fund, said the funds misused added up to "more than 50 per cent" of the approximately \$66 million in special federal funds for the 1967-70 school year.

The report focused on districts in Arizona, New Mexico, North and South Dakota, and also touched on New York, Oregon, Oklahoma and Montana. It said the "appalling disregard by local and state officials" of congressional intentions amounted to a national scandal.

It said on the Arizona Navajo Reservation Indian students "drop out of school because they cannot pay their fees or buy supplies. No school officials have bothered to tell them that they are entitled to federal dollars to meet these needs."

The study described a one-third Indian elementary school in New Mexico's Gallup-McKinley County School District as having carpeted music and library rooms, uncrowded classrooms, and closed circuit television. Five miles away, it said, a 97-per-cent Navajo school is "a barrack-like structure surrounded by mounds of sand that drift through cracks in doors and windows... the classrooms are dark and crowded, the furniture worn and old."

In Grants Municipal School District, New Mexico, the report said, the Laguna-Acoma High School uses a 1956 11th grade literature book which describes "Indians as 'savages who beat out the brains of white babies,' and who are all exterminated by the white hero."

And in Wakpola, S.D., "where 95 per cent of the students are Sioux," the study said, "the superintendent and teachers answer only white parents' questions at PTA meetings."

"By every standard, Indians receive the worst education of any children in the country," the report said. "They attend shabby, overcrowded public schools which lack even basic resources" it added, with many teachers openly disrespectful of Indian heritage and culture.

—Violations of Title I of the Elementary and Secondary Education Act—which gives extra funds for teaching deprived children—"are so universal that it



Phyllis McClure of N.A.A.C.P. Legal Defense and Education Fund, Inc., and Robert Burnett, head of American Indian Civil Rights Council, at Washington news session.

is impossible to list all of them."

—Indian children often never receive services for which schools were given special funds. This includes money for books, school supplies, lunches, transportation, guidance counseling, and athletic and other school fees.

—In large districts where Indian children are concentrated in a few schools, the differences in the quality of buildings, sup-

O'Malley funds with general revenues in such a way that "they could not account for how the money was spent."

—Indian parents are seldom consulted, or even informed, about money and programs available to them.

—In schools where corporal punishment is still used, "in every case there is a wide disparity between the severity and frequency of the punishment inflicted on Indian children and that on white children."

The Bureau of Indian Affairs has "completely neglected its responsibility to insure that... Indian students are actually receiving assistance... In no sense do they try to determine if schools attended by Indian children are equal to schools attended by non-Indians."

The study recommended that "competent administration and management" be installed in the Bureau of Indian Affairs, and that all-Indian task forces be set up to advise states on Indian education policies and to advise Indians of their rights.

It also suggested that the U.S. Office of Education enforce its own Title I regulations and require equal distribution of impact aid funds, and that states monitor local schools to guarantee that Indian children get money intended for them.

An Even chance

Major Findings

1. Indian children are used as pawns by the educational establishment to qualify public school districts for Federal funds.
2. Federal programs—especially Title I of ESEA and Johnson-O'Malley—are designed especially to aid poor and Indian children, yet these Federal dollars have been used for every conceivable school system need except the need that Congress had in mind.
3. Indian children are often unconstitutionally denied their fair share of local and state education revenue as well as Federal Impact Aid Funds. In many areas of the country, Indian children are thought not to be entitled to local and state revenue simply because of the non-taxable status of the land on which they live.
4. Indians are denied a role in the educational decisions in many areas because of the pervasive myth that they cannot vote, run for office or speak out because they live on non-taxable land.
5. Indian parents, community leaders and tribal officials almost everywhere are not involved in educational decisions or in decisions concerning the use of Federal funds. Indians are frequently prevented from exercising real control over their schools. Despite very serious obstacles to Indian controlled schools, there are some Indian communities—the Ramah Navajo in New Mexico and the Indians of the Rocky Boy Reservation in Montana—which are running their own schools.

Indian children has a unique claim upon the Federal government for the support of their education because of treaty commitments and laws passed by Congress. While Indians in the past have been educated in mission schools and Federally-operated boarding and day school and Federally-operated boarding and day schools, today two-thirds of all Indian children are attending public schools. There are approximately 177,463 Indian children in public schools in virtually every state of the Union. There are 29 states with a significant, more than 100, Indian public school enrollment.

"By every standard, Indians receive the worst education of any children in the country. They attend shabby, overcrowded public schools which lack even basic resources. They are taught by teachers untrained, unprepared, and sometimes unwilling to meet their needs. They enter school late and leave early. The percentage of Indians who drop out of school is twice that for all other children. Among the Indian population, fully two-thirds of the adults have not gone beyond elementary school, and one-quarter of Indian adults are functionally illiterate—they cannot read street signs or newspapers. The educational system has failed Indians. The Federal government's obligation to support Indian education has not been fulfilled."

EXAMPLE: The GRANTS MUNICIPAL SCHOOL DISTRICT in NEW MEXICO used Johnson-O'Malley funds to support a remedial reading course which was open to any student in grades 7-12 regardless of whether he was Indian or non-Indian.

NOTE: Copies of the report can be obtained from the NAACP Legal Defense and Educational Fund, Inc., 1028 Connecticut Avenue, Washington, D.C. Price: \$1.00.

Millions In Federal Funds Used Illegally

plies and education "are so obvious as to lead to the inescapable conclusion that Indian children are not receiving an equal share of anything."

—Money from the Johnson-O'Malley Act, a 1934 law setting aside special funds for Indian children only, "continues to be used in lieu of taxes" to meet general operating costs. School superintendents "in almost every district" combine Johnson-

Closer Scrutiny Of Indian Aid Vowed

Washington, Jan. 12 (AP)—The Interior Department promised today to improve the administration of Indian education funds after a report by two legal

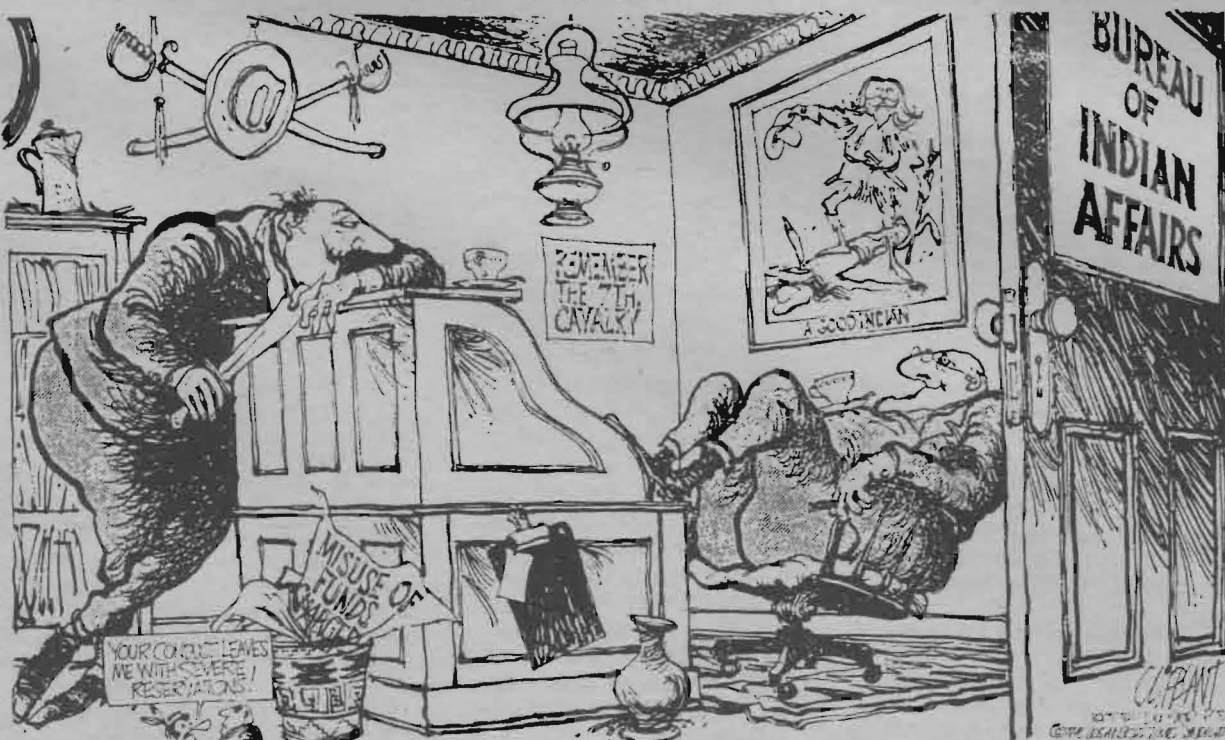
groups charged that millions of such dollars had been misused for other purposes.

Harrison Loesch, assistant secretary for public land management, called the report "on the whole... a balanced one," and said "it pinpoints some of the concerns Commissioner of Indian Affairs Louis R. Bruce and I have been tackling during the past several months."

At a Washington news conference, a new legal assault aimed at halting misuse of funds was announced. Mark Yudof said his Harvard group will help in preparation of federal suits seeking to cut off all money to "any district that discriminates against Indian children."

Leonard Bear King, assistant education professor at Eastern Montana College and a member of the ad hoc committee, said the group would also press for the firing of two officials in the Bureau of Indian Affairs—Glen Lundeen, whose department supervises special Indian funds, and Lonnie Hardin, his assistant.

No specific dollar figure was named in the report, which covered 60 districts in seven west-



'What's All The Fuss About? Scalping Indians Is Part Of Our Function'

'Indians taught white is right'

Indian-only high schools are suggested

14

OHSWEKEN — Ontario's educational system should recognize the Indian's heritage even to the point of establishing all-Indian high schools, an Indian youth conference was told yesterday.

Walter Currie, an Ojibway Indian and assistant superintendent of supervision in the Ontario department of education, told the conference that education today must say: "It's good to be an Indian."

Mr. Currie said he opposes busing Indian students to white schools which do not recognize them as Indians or don't change to meet their needs.

He said that in recommendations he has submitted to Education Minister William Davis, he advocates examining the feasibility of creating three all-Indian high schools, one in Southern Ontario.

MR. CURRIE SAID he has also asked the department of Indian affairs for years, without results, for elected boards of education on reserves to

administer public schools and to work with county boards of education off reserves in conjunction with high schools.

Mr. Currie was speaking to about 75 delegates to a conference sponsored by the Ontario Native League for Youth (ONLY) at the Ohsweken community hall to discuss Indian culture.

The Indian youths, from reserves across Ontario, arrived on the Six Nations Reserve Sunday night for the three-day conference which ends tomorrow. They are billeted in about 30 reserve homes.

Mr. Currie noted the Six Nations Reserve has a school committee of its elected council, but said it has only limited powers.

"I DON'T SEE why the federal government cannot make it possible for reserves, if they want an elected school board, to have one," he said. "Why does self-administration not include school boards? Without them, it's not self-administration."

If an Indian is appointed or elected to a county board of education to have a voice in administering high schools attended by Indian youngsters, he should have full voting powers, Mr. Currie said.

"The question to schools should be: 'What are you doing for our kids for their cultural needs?'" he said.

WHILE IT IS almost impossible to have an all-Indian board of education off reserves unless a group of Indians runs for office, an elected reserve board can only be instituted after approval of the Indian affairs department, Mr. Currie said.

Few schools teach about ev-

MPs' panel on Indians 'in quandary'

OTTAWA (CP) — The Commons Indian affairs committee has so many priority matters to consider that it doesn't know what to do, says Frank Howard (NDP—Skeena).

Howard said in an interview Friday that the idea of committee members breaking up into small groups to visit Indian communities has been tossed around for years with no action.

"It's time the committee got off its rear and did something," said the NDP spokesman for Indian affairs.

One priority item the committee hasn't dealt with, he said, is a study of disorders last June on the Six Nations reserve at Brantford, Ont.

J. E. Brown (L—Brant), the area MP, obtained permission June 26 for the committee to investigate the disturbances in which a group locked the elected band council out of the council house.

That occurred the day Parliament recessed for the summer recess and the matter has not been pursued.

When a new session began in October, the committee agenda was wiped clean automatically and the Brantford case has not been restored to it.

Howard said he would like to inquire into the Brantford situation "but not in the committee room at Ottawa."

"The thing to do is to visit them in their homes."



Delegates at ONLY conference include Claudine Van Every, 21, of the Six Nations Reserve, Joe Michell, 27, of London, Wilma Simon, 20, of Sarnia, and Bryan Loucks, 20, of Mississauga.

ents before 1492 when Columbus discovered America, or the significance of Indian culture on the development of Canada as a nation, he said.

Yet Indian history belongs to every Canadian because it is part of Canada's heritage, Mr. Currie said.

"THE NAME INDIAN was given to us because some guy took off from Spain, got lost and gave us the wrong name."

High School Indian clubs could start movements within the schools themselves, he said. "I don't know of one in Ontario."

Mr. Currie said that, generally, elementary pupils should not be bused from reserves to white schools unless county boards of education can show what they are doing for biculturalism.

White teachers too often claim Indian students from reserve elementary schools are unprepared for high school or that Indian students just won't participate in class, he said.

But students may not participate because the teachers are asking the wrong questions, Mr. Currie said.

"THE SYSTEM says shape up or ship out. Unfortunately it says to our people, 'Ship out earlier in life.' The problem is that Indians do not have an answer to 'Who am I?' This is the reason that so many Indian young people quit school. They lack the security of self."

Attempts by one North Bay school to establish a credit course in the Ojibway language should be continued,

and Indian youth should take their Indian language, Mr. Currie said.

Indian leaders on band councils must be convinced that youths are learning through schools and contact with whites, yet youths must realize that there are many facets their parents might never understand, such as parliamentary procedure, he said.

SO THERE MUST be a compromise on both sides. "The older people bring wisdom, caution and age and there must be some way of bringing them together. You youngsters must learn to sell your ideas firmly but gently," Mr. Currie said.

"Old people don't like being told the right way to do things."

Ottawa statement called 'hogwash'

BELLEVILLE, Ont. — Canada's Indians reject any proposal that would eliminate the federal department of Indian affairs, George Manuel, president of the National Indian Brotherhood, says.

He described as "hogwash" a statement last week by J. A. Bergezin, assistant deputy minister of Indian affairs, that the department expects to reduce its staff to 200 from 4,000 over the next 10 years.

He told a meeting of the Association of Iroquois and Allied Indians at the nearby Tyendinaga reserve that such a move would effectively abolish the department.

"The department will only be realistically phased out when the Indian people are not only fully consulted but fully involved."

Trudeau commitment broken, say Indians

By BEN TIERNEY
Province Ottawa Bureau

OTTAWA — The National Indian Brotherhood has charged the Indian affairs branch violated Prime Minister Trudeau's commitment to halt implementation of the government's white paper on Indians.

The brotherhood has also charged that Indian affairs branch executives have not lived up to the prime minister's promise of increased consultation with the Indian people on day-to-day decisions affecting their way of life.

The charges are contained in a statement released by the executive committee of the brotherhood during the weekend. It followed a two-day meeting of the executive in Ottawa.

The brotherhood maintains that, in spite of Trudeau's assurance that proposals contained in the white paper would not be implemented, the Indian affairs branch is pushing ahead with new policies on education and housing, as well as plans to phase out

its own operations.

This, the brotherhood maintains, constitutes "unethical" conduct.

"It had been agreed by Indian leaders and the prime minister that the department of Indian affairs and northern development would not change their policies and services until agreements between the parties concerned

had been made," the brotherhood's statement said.

"It had further been understood that the Indian people would be consulted on every issue concerning them, and that the Indian people would be allowed more participation in decision-making in Indian affairs."

The prime ministerial commitment referred to in the statement dates back to June of last year when Trudeau publicly told Indian leaders from across Canada that his government would wait until the Indian people were ready before changing its policy concerning them.

Angered Indians may unite

BRANTFORD, Ont. — A 45-year rift between the Six Nations Iroquois Confederacy and the band council of the Six Nations Reserve near here soon may be healed, says Chief Coleman Powless, a member of the Confederacy.

He was commenting on a statement by J. B. Bergevin, assistant deputy minister in charge of Indian affairs, made in an Ottawa interview this week, that the department of Indian affairs expects to cut its staff to 200 from 4,000 during the next 10 years.

Chief Powless said Mr. Bergevin's statement indicates Ottawa plans to implement proposals in its white paper on Indian affairs with or without the consent of Indians, even though it earlier had promised it would make no major changes without first consulting Indian leaders.

Shared

This view was shared by Norman Lickers, president of the Association of Iroquois and Allied Indians, and Richard Isaac, chief of the band council.

They said that if the reduction of Indian affairs department staff takes place most of the white paper proposals — including the loss of special legal status for Indians, payment of property and income taxes and freedom to sell reserve lands to non-Indians — would follow automatically.

"The government divided us and maybe the government will unite us," Chief Powless said.

He was referring to the compulsory formation in 1924 of an elected Six Nations council. Bitter feelings arose between the council and the 700-year-old Confederacy.

Indian family drops out of 'dominant society'

By RUDY PLATIEL

Globe and Mail Reporter

OHSWEKEN — "When I throw some feed into the trough and watch the pigs trying to grab as much as they can from each other, I think to myself: That is what they are trying to teach our children in school—an animal way of life."

The words did not come with a tone of bitterness—but rather a feeling of despair—as Alex Jamieson, a 39-year-old Cayuga Indian, sat in the shadowy half-light of his rented farmhouse kitchen trying to explain to the white reporter why he was keeping his children out of school. Ohsweken is about eight miles southeast of Brantford.

Mr. Jamieson has kept his four school-age children home since the middle of October. This week he expects school officials to come to his door and serve him with a notice ordering him to send the children to school within three days. He says he doesn't intend to obey it.

With his wife, May, 32, who was born a non-Indian (but legally became one by marriage), Mr. Jamieson has begun a fight which he knows he cannot win.

"We know it would be disastrous for them, to establish a precedent in our favor," he said.

But it is a protest he feels he must make, and says he is prepared to go to jail.

It is part of an attempt by the Jamiesons and their six children (two are pre-schoolers) to return to the spiritual life-style of the Iroquois that began with the Iroquois Confederacy before the arrival of Europeans in North America. They are supporters of the confederacy—a political and social way of life which included the Long House religion—and which a minority of Iroquois still try to follow today.

It is a strange and unfamiliar role for the Jamiesons. In the summer of 1969 they were living a comfortable middle-class life in their own two-story house in Buffalo.

Mr. Jamieson was a foreman and skilled machinist, some of whose work was carried onto the moon by astronauts in the Apollo XI lunar landing.

The job, their house and their savings are gone now. They have rented an old two-story frame house on the reserve here, bought two pigs, 40 chickens and a cow and are trying to gradually withdraw from what they call "the dominant society."

One of the few remaining links—and one that is sustaining them financially—is Mr. Jamieson's position as a lecturer at the University of Buffalo. He travels there once a week to lecture on a course entitled Americanization.

It is about "the history, culture and religion of the Original People (the people of the Six Nations Iroquois Confederacy) and the relevance of the Indian life-style to the society of today."

For the Jamiesons, the return to the confederacy, the Long House religion and the Six Nations reserve is the end of a long odyssey of soul-searching that began after the Apollo XI moon landing in July, 1969.

At that time Mr. Jamieson worked for a company which carried out subcontract work for firms in the aerospace industry.

"I was a foreman at the time but we received these parts to do and they were given to me to do personally. After the moon landing, the company sent us these pictures of the astronauts on the moon and there was a section of the oxygen packs circled to show where the parts were."

"It was done to boost morale, I guess but it had the opposite effect on me."

He had been reading about the

plight of Indians in the United States and how in some cases force was used on some groups that had demonstrated.

"It suddenly struck me, the tremendous power that the U.S. had and which was being turned against my people. Here with my own hands I had helped to make that country stronger. Instead of feeling proud, I felt bad."

"Then it started to get worse, the feelings of guilt for contributing to the society. After a while it got to the point where I just hated to come into work. But I wasn't equipped for any other kind of work."

"I had to find a job that had nothing to do with producing in industry. I thought I'd like to work in pollution control and tried to get a job but I had to be a U.S. citizen."

"I was without work for a while. Then we sold the house we had and lived on that for a while. When that petered out, we went on welfare for a while."

"I tried to explain this you know. When a man loses his right arm,

the members of the Long House religion, live at the other end. The Jamiesons found themselves socially ostracized."

"I give my wife credit—she moved in despite that," Mr. Jamieson said. "She is undergoing the same pressures that I am."

Mrs. Jamieson was born a U.S. citizen. Her father, a factory laborer and Protestant lay minister at a Buffalo community church, is of German ancestry. Her mother, of Irish ancestry.

The decisions that have changed the Jamiesons' life-style were arrived at jointly and evolved out of discussions and re-examination of their goals in life. The decision to keep the children home from school was one of these.

"I don't see any point in educating our children to go out in the world as servants," she said.

There are textbooks that give a wrong image of Indians, she said. Officials know about it but the books are still used, she said.

The late afternoon light is fading

to Mr. Jamieson. Born in a house on a strip of Indian land inside Brantford's city boundaries and raised in the city, Mr. Jamieson admits that he "never gave me thought about what was happening to my people although my mother tried to give me books—but I didn't have the time."

When he left high school, Mr. Jamieson joined the Canadian Army and served for seven months in Korea.

"I didn't kill anyone over there and now I'm glad I didn't," he said.

After his marriage in Buffalo, Mr. Jamieson returned periodically to the Six Nations reserve. He was involved in the 1959 ouster of elected Six Nations councillors from the Council Hall by confederacy supporters. Their occupancy of the hall was ended when they were forcibly evicted by RCMP officers.

"Even then I still didn't know what I was doing," he said. Three years later he attended the Univer-

"They are using education to destroy the Indian life style."

"They are trying to teach my children to go out in the world and grab as much as they can. They make the people selfish. This is so far different from the way of Indian culture, when people lived for the group."

For the Jamiesons, there is little difference between the United States and Canada or their education systems. The same destructive processes are taking place on each side of the border, they feel.

"They say they are offering the best possible life and they can't understand why we reject it. But if they were only tolerant enough to see that there are other ways that people are happier living."

"No matter how much it hurts, they have to squeeze us in a mold whether we fit or not. I think this is why there is so much hurt in society. People are being squeezed out of shape. I think a lot of the people in mental hospitals are a direct result of that."

"That is how they are hurting the Indian—stripping him of his Indianness. There is only one thing that produces an Indian and that is his culture."

"Sure they are teaching the children here to make corn husk dolls and moccasins. But that is only superficial. You can't be an Indian by putting on feathers once a year and getting in a parade. You have to live it every day."

"In order to have competition, you got to have reward. So there has to be a different social structure—rungs in the ladder to attain."

"They say they want equality. But how can there be equality when you are either clawing at somebody above you or stepping on somebody's fingers below you? How can you look at someone as an equal?"

"It's a vertical structure, not a horizontal structure like the Indians had. This is what I don't want to see lost. I want my children to see others as equals."

"Our concern is not motivated by sentimentality. There are real and practical reasons why I desire not to see Indianness pass away. I suppose you could say that the value that resides in Indianness is that it stands in contradiction of every value and view held by the dominant society—that society and life-style that has proven itself so harmful to mother earth and all her children."

Mr. Jamieson said that in the phenomenon of white youths dropping out of society and setting up communal communities, as is happening in various parts of the United States, "the children of the conquerors" are emulating some of the aspects of Indianness—the communal sharing ("which is not the same thing as giving") and the reverence for earth and nature.

What depresses him, Mr. Jamieson said, is that a majority of his people seem to be bent on becoming white men.

"I've seen many white men that are more Indian than most Indians here. I'd say that 99 per cent of the people here are no longer really Indians. They want the same things as white men—money and a big car."

"Prime Minister Pierre Trudeau said that it is inconceivable for one part of Canadian society to have a treaty with another. He's right. The people here are making him right. They are no different than white men."

"It's an awfully lonely fight because it seems that almost everyone else has sold out—sold out for money and turned their backs on their own people, their own culture and their own government."



Alex Jamieson feeds pigs with help of children. From left are Sandra, 9; Neil, 12; Mary, 4; and Cynthia, 11

he's incapacitated. Well I had lost something that you couldn't see—motivation. I tried to explain this but they just couldn't seem to understand."

Then Mr. Jamieson was offered the lecture opportunity at the University of Buffalo and will receive \$1,000 for the term. He accepted and moved here last September.

"This job is probably the most honorable I could get because it doesn't contribute to the power of the country. I get the chance to speak out against the things that are hurting our people—not only our people but Negroes and poor whites as well."

"When we moved here, our prime objective wasn't to have a confrontation with the education system. We just came to get closer to the Confederacy and be independent of the dominant society."

They had visited the house before renting but when they arrived to move in, they found most of the windows smashed, a door shattered with a concrete block, and the floors covered with soot.

The Jamiesons had moved into what is referred to as "the Christian end of the reserve." Most of

and a single bare electric light bulb is switched on over the kitchen table. Neil, 12, the eldest, brings in wood from outside to stoke the wood stove which heats the house. Playing around the room are the other children. Cynthia, 11. Sandra, 9. Harold, 6. Mary, 4. The baby, 7-month-old Jacob, is working hard at standing up.

Does she miss the material things that she gave up?

"I used to like material things—I still do—but not at the price I would have to pay," she said.

When the Jamiesons arrived here, the children were eager to return to school—eager for the normal contact with other children. But at the school, Mrs. Jamieson said, they were called names and taunted as "whites"—at times even physically abused. They were already crying in the mornings about not wanting to go to school when the decision was made to keep them home, she said.

"In Buffalo, the other children would call them Indians. Here they call them whites," Mr. Jamieson said.

To be called white would not always have been the insult it is now

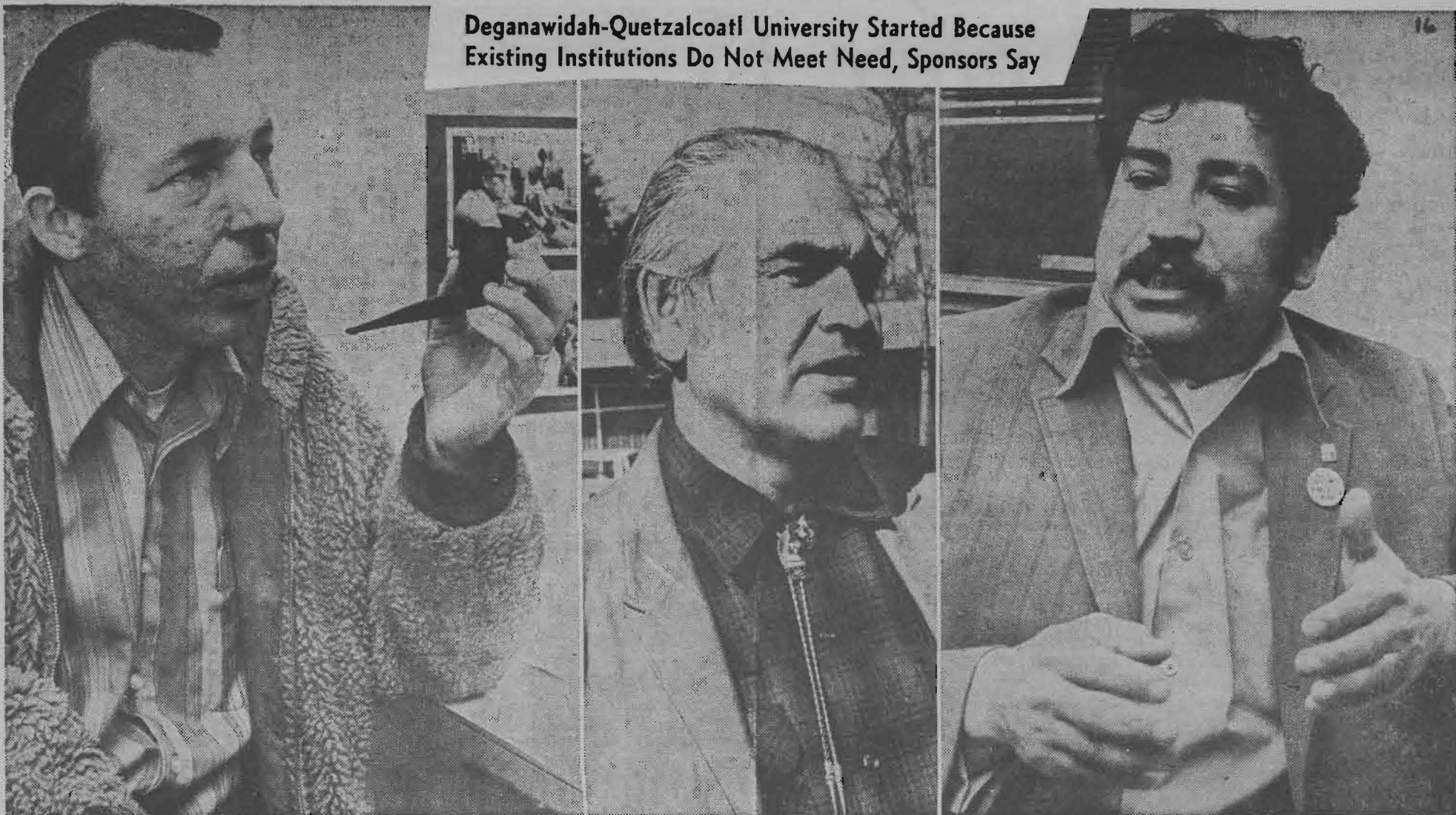
sity of Buffalo for two years but left again and became a machinist.

"Then we began to read about things, and the more we read, the madder we got—and the more we read."

The result was the decision to become adherents of the Long House—a religion stressing peace and based on the teachings of the prophet Handsome Lake. It is a worship of the Great Spirit—a deity which adherents believe exists in all objects and forms of life on earth—and which leads to a special reverence for all life forms on "Our Mother Earth."

The Long House is inextricably bound to the politics and constitution of the confederacy which is known as the Great League of Peace, symbolized by a tall pine tree with an eagle atop and four white roots reaching out to the four compass points and inviting people to seek shelter and knowledge under the tree.

While a dog with a cast on his foot hobbles around the room, Mr. Jamieson shuffles through newspaper clippings, notes, books and magazines scattered on the kitchen table, explaining the decision to keep the children home



Tribune photos by Bill Crouch

Jack Forbes, David Risling and Louis Flores prepare for opening of Deganawidah-Quetzalcoatl University for Indians and Chicanos

Nation's First Indian-Chicano School to Open Doors March 1

By LARRY SPEARS
Tribune Staff Writer

It was 4:30 a.m. at an abandoned Air Force communications post on the flat, dark farmlands northwest of Davis.

Standing guard, alone, at the complex of empty buildings are two enlisted men from the 605th Light Equipment Maintenance Company at Sacramento's U.S. Army Depot.

Spec. 4 Bryan Betsworth, 20, 5-foot-6, is sitting in the guard house at the gate, the single entrance through a six-foot, chain link fence topped with strands of barbed wire.

The other soldier bursts excitedly through the door, tugs at Betsworth's sleeve, and blurts:

"There's a thousand hippies here!"

Betsworth scrambles out the door and encounters — walking toward him from inside the compound — a dark-skinned young woman, one of 50 persons who have silently climbed over the fence.

She says: "This is government property, we are Indians, and you are trespassing."

Startled, but congenial, Betsworth responds:

"Are you real Indians?"

They were real Indians. Mostly young ones.

The congenial confrontation last Nov. 3 was part of what may be the most historic development to date in the movement of Indians and Mexican-Americans for self-reliance and self-determination.

Some experienced, authoritative observers say so.

The Indians had come to occupy the square mile of surplus government land and buildings for the first Indian-Chicano university in the nation.

Deganawidah - Quetzalcoatl University is scheduled to open this spring. Besides the first school of its kind, DQU is the first major cooperative effort of Indians and Chicanos.

(Deganawidah founded the powerful Iroquois federation; Quetzalcoatl was an ancient, revered Aztec leader.)

If it succeeds, DQU also will be the first university operated

by Native Americans since the 1500's, when Aztec scholars at Santa Cruz del Tlatelolco taught Latin to the sons of their Spanish conquerors.

And if nothing goes wrong

now, by April 14 the 647-acre site outside Davis will become the first surplus federal land awarded to Indians or Mexican-Americans.

On Jan. 15, a government official gave the base keys to Tom Campbell, a Pomo Indian and member of the acting DQU board of trustees.

Spokesmen for the U.S. Department of Health, Education and Welfare say DQU can receive formal title to the land

when some requirements and technicalities are out of the way.

It sets a significant precedent. There are about 300 surplus federal sites in the United States, including Alcatraz Island.

Whatever the prospects for future acquisitions, the optimism about DQU seems well documented. Much is at stake, and a massive effort is under way to make the school a success.

The plans are for Deganawidah-Quetzalcoatl University to open with a spring program of 10 evening and weekend classes, using temporary facilities if land title formalities aren't completed.

The 50-member volunteer staff includes faculty from the University of California's Davis and Berkeley campuses and several state colleges and individuals with previous college teaching experience.

There are many from outside the academic community. Experts in Mexican-American or Indian art, music and culture, says U.C.-Davis anthropologist Jack Forbes, a 37-year-old Powhatan, seldom have the formal certificates for college teaching.

An example is Carl Gorman, (or Kinya-ani-beyeh), often called the nation's most prominent Navajo artist, a lecturer in Native American Studies at U.C.-Davis, who will teach at DQU.

The DQU approach is open-ended, similar to the flexible educational system

recently recommended by the Carnegie Commission on Higher Education.

Luis Flores, 40, sees it as a complete program meeting all educational needs, at all levels, of the Chicano and Indian communities. There will be vocational training programs tailored to job vacancies in Yolo County, home for DQU, and remedial academic courses.

But after a student finishes his basic or "catch-up" education, he can move on to new potentials: an auto mechanic can progress to engineering, a medical assistant can proceed towards his M.D.

The conventional admissions requirements and traditional academic programs often beat native American students before they get started, says Flores, an engineer who left the Lawrence Radiation Laboratory at Berkeley to coordinate the Chicano Studies Program at U.C.-Davis.

Neither Flores nor Forbes thinks the ultimate educational needs of their peoples can be provided in public universities.

Forbes, who has a doctorate from the University of Southern California, was more optimistic two years ago, when he rejected the chairmanship of U.C.-Berkeley's emerging ethnic studies department to go to Davis.

Davis was opening pioneering programs in Chicano and Indian studies. Since then, a tightening budget has forced the campus to decide what programs merit the most support. "Their priorities aren't what I hoped they'd be," says Forbes.

Flores suggests that the Chicano and Indian view of American history, statecraft, westward expansion and human relations isn't always agreeable to the general public and its institutions.

"I don't think an honest education is possible in a public university," he says.

DQU is the outcome of geographical circumstance. For its Chicano and Indian programs, U.C.-Davis brought together the few men qualified by their long interest in education for Indians and Chicanos.

Risling, coordinator of the U.C.-Davis Indian program, has known Flores for years. They had met on the East Coast after each, unknown to the other, had paid his own way across the country to protest the policies at a national conference on vocational education.

Flores has long been active in the Mexican-American Political Association and other Chicano causes.

Risling, whose father had been an Indian activist in California before him, has worked with Forbes in the California Indian Education Association, founded with goals like DQU.

And with them at Davis are others long active in movements for Indian and Chicano education.

Separately, Chicano and Indian groups have been working hard for institutions to meet their special needs.

Forbes says his proposals generally have encountered nothing "but negative reactions."

"It's apathy, or politics, or money," he says. "No one chuckled to our faces, but I'm certain they did after we left."

Then, in 1969, the Indians and Chicanos learned of the abandoned Strategic Air Command communications base outside Davis, a complex including five large, concrete-block buildings in the center of a section of land.

In July, 1970, DQU incorporated as a tax-exempt, non-profit institution. DQU spokesmen met with HEW officials and submitted their preliminary proposal. In the fall, they learned of another serious applicant: their employer, the University of California at Davis.

"We needed the land for rice research," says Edwin Spafford, assistant to U.C.-Davis Chancellor James H. Meyer. "The soil there is heavy; good for rice. The soil types are very limited on our present campus." U.C. wanted the buildings, in the short run, for biomedical research and perhaps a computer.

In late October, an announcement from Washington indicated the site would go to U.C.

On Nov. 3, the Indians occupied the land. Chicanos didn't take part because they don't have the special legal status accorded Indians as wards of the government.

Meanwhile, the DQU staff began to enlist endorsements from U.S. senators and representatives, a few state legislators and some community organizations.

Berkeley attorney Lee Sclar of the California Indian Legal Services filed a suit contesting the decision.

In early December, Sclar wondered aloud to a reporter for the U.C.-Berkeley student newspaper whether the Davis application was valid: Regents hadn't approved it yet and their next meeting in January, was far past deadline.

Meanwhile, DQU has opened an account at the Bank of California in Davis and is getting support from groups like the Davis Lions Club and Junior Women's Clubs.

When DQU public relations officer Grace Thrope sent out a batch of letters last week,

she had to scrounge change for stamps from DQU donation cans in local restaurants.

DQU's ultimate direction is far from set. Impending is a major new influence — DQU's equivalent of alumni, regents and concerned citizens. The acting trustees have called for the state's communities of Chicanos and Indians to attend a convention at the DQU site on Feb. 21.

The convention will decide how to select a new Board of Trustees representing the people whom the school will serve. The old board will dissolve itself; the new one will start calling the shots.

"The community must have a voice," says Flores.

So DQU is proceeding, on a shoestring. A tentative grant of about \$50,000 from the Office of Economic Opportunity hasn't arrived. HEW officials say that DQU's shaky solvency was a factor when they leaned toward U.C.

The title probably will be placed in escrow, so if DQU fails financially, the land will revert to the government.

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Indians move to control own education

THE MONTREAL STAR,

JANUARY 2, 1971

By BOYCE RICHARDSON
Associate Editor of The Star

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EDMONTON, Alberta. — All over Canada native children are being "integrated" into the schools of the white community. And thousands of native parents feel this system is failing their children, who are being shoved, ill-prepared, into a social and cultural atmosphere totally alien to everything they have known.

In Alberta, this parent discontent has expressed itself in two major sit-ins in which Indian and Métis parents have insisted on themselves taking control of schools that were ostensibly meant for native people, but in which they felt that Indian interests were being subordinated to the values of the dominant society.

The discontent with the quality of Indian education in Alberta has also found expression in an imaginative scheme by the Indian Association of Alberta for an Indian education centre which would be unique on this continent. The association is also working in collaboration with the provincial department of education on a curriculum which should be more suitable for Indian pupils than that to which they are usually exposed. In other words, in Alberta particularly, but also in some other places in Canada, there is a definite movement towards Indian control of their own education, of its content as well as its organization.

Low level

The Red paper presented in June by the Indian chiefs of Alberta to the federal cabinet establishes what is already a well-known fact: that Indian education is of a low level, and that the rate of Indian dropouts from schools is spectacular.

Half of all Indian students do not go beyond grade six, 61 per cent fail to reach grade eight, 97 per cent fail to reach grade twelve. One detailed examination of the progress of Indian students through the school system indicated that 94 per cent dropped out between grades one and 12, compared with only 12 per cent of non-Indian students.

But why? That is the question over which there is so much argument. And the Red paper suggests that most of the serious studies have isolated cultural factors as the major reason. In spite of this, most recommendations made by white people have been in the direction of downgrading the cultural base of the Indian students in school: trying to get rid, in effect, of the Indian cultural and value system.

"Studying these reports," says the Red paper, "an Indian may come to a different conclusion, that the education system for Indian people should be more relevant to Indian values, mores, modes, customs and historical perspectives than is presently the case."

The report adds: "Indian culture has not died out. It still exists despite persistent attempts over the past 400 years to suppress or supplant it."

The Indian Association has established that Indian students are being discriminated against in the white schools, and Indian communities are suffering from discriminatory treatment in the building and control of schooling for their children. For instance, a kindergarten building, intended for Indian children is under construction in the town of Cardston at a cost of \$2,500,000. The Blood reserve near Cardston has 4,000 people, the town has 700. The Indian children will be taken on a two-hour trip back and forth to the school every day, and the school has been built in Cardston without the knowledge of, or any consultation with, the people on the Blood reserve.

The Blackfoot reserve not far from Calgary is suffering from the same technique, in relation to a new recreation centre that has been built at the nearby small town of Gleichen. The reserve has 2,000 people, the town has



Hope may be on the way to these Indian children though it doesn't show yet in their eyes.

700. The population statistics of the Indian reserve have been used to justify the building of a new recreation centre which Indians now are not allowed to use. Both in Manitoba and in Alberta the Indian organizations are trying to find ways of fighting this sort of discrimination. Another discriminatory technique is to insist that Indian children must be sent off the reserve for their integrated schooling in schools which then limit the number of Indian children to 10 per cent of the pupils, or 20 per cent of any one class.

The Red paper presented to the cabinet listed many different types of discrimination practised against Indian pupils in white schools. These included such things as Indian children getting worn out textbooks, being seated all together at the back of the class, being encouraged to drop out of school by teachers anxious to keep their pass averages up, being prevented from entering grade one on the same conditions as white children, and so on, acts which, according to the Red paper, result in "Indian students acquiring inferiority feelings and terminating their educational careers prematurely."

The first of the native sit-ins occurred at an Alberta Newstart school for adult upgrading in Lac LaBiche, about 200 miles north-east of Edmonton. These schools — temporary, and built in well-equipped trailers — are designed for adults in poor communities who have dropped out of school and failed to learn any skills. They upgrade such people academically — which in effect for many means that they learn to read and write for the first time — and introduce them to the rudiments of a number of trades.

The school at Lac LaBiche had about 40 Syrian, Ukrainian, Indian and Métis students, but the government decided to close it one year ago because of the lack of funds. It was serving 15 poor fishing communities around the lake: and the school had so far succeeded in its purpose that the people in these communities decided that they needed it. Last January 17, therefore, the native people from these communities decided to occupy the school and ask that they be allowed to run it. They stayed in for more than three weeks, during which time they had conversations with the federal and provincial governments. Eventually they decided to send four representatives to Ottawa, where the department of regional economic expansion agreed to hand over the school and give the committee \$160,000 to run it in the first year. In April they re-opened the school. They now have 65 students, of whom all but one are natives. Thirty-five of them are residents, who pay \$7.50 every two weeks, and 80 cents

for every meal.

As in Newstart schools, the students are paid to attend the school, which is fast developing a real communal structure. The surrounding area has been divided into seven zones, and each zone has one member on the school board. The students apply to attend the school, and are screened locally in their own communities. They set out with the aim of hiring 80 per cent native staff — the school had been almost entirely staffed by white people — and now they have one native teacher out of five, and a mostly Métis administrative staff.

They call their school board the Petapun development board — Petapun means "the dawn" in Cree — but their main problem is to get enough money to really make the school a going concern. The original grant of \$160,000 did not allow them to re-open the carpentry shop and the courses in heavy equipment operating. The heavy equipment is sitting there, unused.

But when I was there recently they were drawing up a budget for the new year which would begin next April, and they are hoping the government will give them enough so that the school can really do the job which these people know is so essential.

Discontent

A month or two after this sit-in succeeded in keeping open a badly needed adult education facility, the treaty Indians of the Saddle Lake-Athabasca region 80 miles further south sat in the Blue Quills residential school near St. Paul, and demanded that its administration be handed over to the Indian people themselves. This was a federal government residential school, operated, as under the old arrangements, by the Roman Catholic church. Discontent began originally over the refusal of the school authorities to employ Indians, even when jobs were available for which they were qualified. Stanley Redcrow, an Indian who worked in the school for 18 years, first as a supervisor of boys, and then as a janitor, and was a member of a powerless Indian advisory education committee for the region, finally organized the sit-in last July. Fundamentally the Indian parents were asking two questions of the government: should parents have a right to control the education of their children, and were Indians competent to do so?

Stanley Redcrow had vowed during his long, lonely years as a worker in the school that one day he would open the door "and let the Indian people in." Eventually the Indians went to Ottawa and agreed with Jean Chrétien, minister for Indian affairs, to take over the residence this month and the school from next July.

It was a great day for Stanley Redcrow when he was able to be photographed opening the door and "letting the Indian people come in."

Already they have introduced classes in the Indian languages (children right up to a year ago were being punished for speaking their native languages), and programs in folklore, Indian crafts and games have been introduced.

Some of the practices that I was told went on up to last year were astonishing. A year ago the school had a Christmas concert on two nights, one for white people, one for Indians. They had a white parlor and a red parlor into which visitors were shown according to their race. The beautiful school gymnasium was regarded as too good for Indians, and for the last year of the old regime the children were forbidden to enter it. It was used only for prayer meetings among the staff.

It is on this level that the proposed \$20 million Indian education centre would work. This has already been designed by Douglas Cardinal, a young Indian architect, of Edmonton, and he has produced a superb conception. The centre will be built around an open circle in which will stand the offering pole. "We will join together in ceremony around the offering pole and look up to the Great Spirit, and relive the ceremonies that grew from our association and love of our land," says the brochure. "With the help of our medicine men we will raise our spirits, for we are burdened with a heavy task."

There will be 42 greening rooms manned by representatives from each of the 42 Indian bands in Alberta, and special areas in which the eight Indian languages of the province will be emphasized. The centre will offer a six to eight month course in language learning, and courses in community and group relations, history, economics, basic skills, academic education, general techniques, and vocational preparation — all with special emphasis on Indian life and Indian needs. Such a centre would create a community of some 1,700 people, including a large staff, and the emphasis would be twofold: to develop an understanding among Indians of their history, and to develop ways "of applying to the modern Canadian milieu the ways of the Indian people which have helped them to survive in Canada"; to teach individuals those things about their past "necessary for them to continue to survive in the dominant Canadian society"; and to teach them the modern skills and behavior needed to utilize the dominant society's benefits "for the good of the Indian people generally."

Dine Baa-Hani

(translation: News of the Navaho People)

Published in Fort Defiance,
Navajo Nation 86504
P.O. Box 527

Editorial

The experts say that Indians and other minority students drop out of high schools, Colleges, universities, etc., "because they're dumb and inferior; because they have low IQ; because they are not prepared for higher education; they dropout because they always start drinking."

The experts on poverty say students drop out because their "parents set bad example," the "kid don't have any clothes to wear back to school," or because of the social problems in the family." These are some excuses the experts have for Indians and other ethnic groups. One thing nobody ever mention is Indian students drop out because they are Indian, thinking Indian loud and clear, but you can't hear him. The hardheaded type is the one you can't teach him to be white or Mormon which is not part of him. He will get so fed up with trying to learn what he does not believe and with no degree of controlled through he'll think he is inferior and say "the hell with it." Eventually, he quits or flunk-outs at the end of semester.

The soft headed Indian is a different story. He is brought up not knowing what he is, lots of time he doesn't know his own native language. To him the white way is the only answer, "the hell with the cultures and all that jazz." Because of his unfamiliarity with what he cares not to be he will adapt to what he does not care to be very easily.

The big education conferences and workshops will beat around the bush and make excuses about why a high rate of dropouts. The experts usually define principles and analysis to the causes, recommendations are made but no plans, instead the next annual meeting is set. The trader-school board and the experts who control the schools think Indians should be white-washed. they don't know why Indians drop out, they don't know what Indian students wish to learn. The local leaders know, but they won't do anything about it because it's up to the people and tells the people that education is the vital thing to enhance one's livelihood and an answer to the future—the white way.

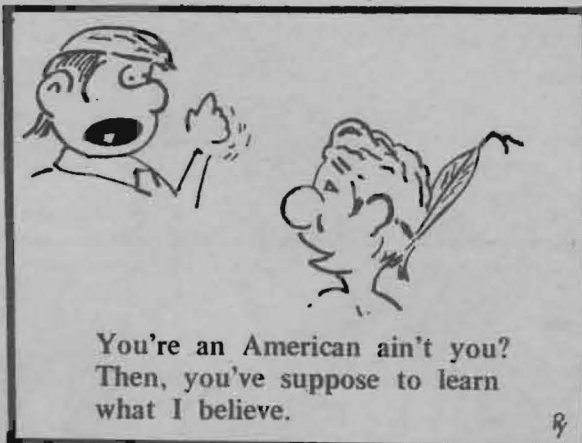
Why so much emphasis on Education leaders and parents when they are afraid to control and communicate with the school system or vice versa the school afraid to communicate with parents.

I want to tell you about a "Work-sheet" that I saw recently in one of the nicest school on the Reservation.

The work-sheet that I want to tell you about is for a Unit of the Home and Family for the first grade. (Nobody ever says why white teachers should be teaching Navaho kids about their homes and families, which are quite different from white homes and families. "Units" on the Home and Family are so traditional in white schools that nobody ever asks why they are taught!)

The first question on this work-sheet says, "the mother works." There are then two pictures — One "right" and one "wrong"

for the children to choose between and mark. The first picture shows the mother sitting down. The second picture shows the mother sitting down in front of a stove with a couple of pots on it. I tell you the "right" answer: the kids are supposed to say that the mother is "working" when she is sitting in front of the stove.



The next question says, "The father is working." There are then two pictures. One shows a man chopping wood; the other shows a man leaning against a building and smoking. The kids are supposed to say that the father is "working" when he is chopping wood — not when he is "just hanging around."

In this well-meaning school, the work sheet has been "adapted" to Navaho children. In the pictures, the mother has a long skirt and has her hair tied up behind with a string. The stove is a hogan stove. The father also has his hair tied up behind, and wears blue-jeans, cowboy boots and a concho belt.

However, nothing is said about the fact that "working" is entirely a white idea. Only whites divide their time so carefully

between "work" and "play." (According to whites, there is no other way to "spend" time — just as though it were money! You have got to work or play. "Just hanging around" is "wasting" time, and doesn't count. Only bad people waste time just as only bad people "waste" money.)

Of course, Navahos have entirely different ideas about time, and about work and play. This is the real Cultural Differences and not what sort of skirt the mother happens to want to wear, not what sort of a stove she cooks on, not whether the father wears his hair short or tied up behind.

In school, the kid happens to know how white people feel about "work" will be able to mark this work-sheet in no time flat, will get a good grade, will be promoted and all the rest of it. The Navaho kid who is confused will fail, fall behind — and will end up "no good." (By white standards, which are not Navaho standards.)

Again, I want to remind you that this work-sheet is only one of hundreds that any first-grade kid will have to plod his way through, mainly to keep him quiet. At the same time, white teachers complain that Navaho kids are hard to teach because "all they do is calm up and refuse to talk." It is very hard to satisfy teachers.

Some white teachers, especially missionaries, really went to change the way Navaho kids think. They are so sure they know all the answers that they believe the Navaho kid has no right to think like a Navaho. (Perhaps he has no right to be a Navaho!)

But lots of other teachers would not like to be told that they are trying to change the way Navaho kids think. It has simply never occurred to them that there can be more than one way to think about something so important to them as "work." They say "But how can a kid become educated if he doesn't learn to work."

INTERMOUNTIAN

But dormitory staff, students who hold power, and school officials have harassed the newly born roots of the NIYC chapter from having it chartered through the school.

The philosophy of BIA is, "When these Indians raise hell about an issue, tell them we'll take care of it, then call a series of involved meetings play different Indian groups off against each other, then the Indians will lose interest in the issue since they can't stick to one thing for long anyway."

Jack Bowman head of the Indian program at the University of Utah, trying to recruit Indians for higher education, and use of the U of U funds set aside for Indians, was turned down by school heads from Intermountain saying that there weren't any students interested, and capable of higher education at Intermountain.

School administration has put out orders to FBI agents to arrest, and jail advocates who were told to be responsible for any window broken up to being responsible for a riot, if one occurred for any reason.

Though the natural leader of the Indians, BIA is trying to play the other Indians off against Mrs. Delgarito. Other vocal Indian employees have been severely harassed by officials at the school as well as by the god-fearing townspeople of Brigham City. Police checks on Indians while driving has become a routine occurrence.

If BIA is to implement the demands agreed to with NIYC, the following white employees at Intermountain must be removed immediately: Mrs. Lawrence Capps, Mrs. Tanner Mrs. Barbara Earl, Mr. Sherman Ney, Mr. Dickson-Smith, Mrs. McNeely, and Mr. Carlyle Jensen.

The new BIA policy statement about advocating for Indian people is probably the cruelest joke they have played on us yet. Unless BIA shows more backbone soon, NIYC, and the Indian employees will find other methods of relieving the suffering of Indian people at Intermountain.

Once again the BIA has promised everything and given nothing. At Intermountain Indian School, the word of BIA has never been implemented and as a result Indian people are suffering.

The problem at Intermountain has existed for about six years.

A nation wide organization, the National Indian Youth Council based in Albuquerque, is in the process of chartering a chapter at Intermountain for students to involve themselves in school activities, to effect BIA decisions, and to confront BIA officials for student needs, and student rights.

HEADMAN OF THE PAST



PESHLAGAI AT'SIDI
"Silversmith"

Navajo headman from the Western Navaho Reservation, he was born about 1847 on Gray Mountain in Arizona. Photo taken 1902. (Courtesy Bureau of American Ethnology)

'... It's Much More Hopeful Now'

By Haynes Johnson
Washington Post Staff Writer

BAR HARBOR, Maine—"They say it's haunted," remarked the young Indian as he opened up one of the abandoned dormitories, now surrounded by deep snowbanks high up in the stark simplicity of the Acadia National Park on Mount Desert Island. Standing against one wall, brand new and unused, were 14 pairs of skis with boots and poles. A tangle of new ice skates were lying on the cement floor. Hockey sticks were neatly stacked in a corner, along with two complete scuba diving tanks and outfits and six bicycles.

The young man was Henry Sockbeson, one of the original Americans, a member of the Penobscot tribe, and he was displaying the evidence of a notable American failure. He and other Indians from tribes in Maine and the maritime provinces of Nova Scotia and New Brunswick—the Penobscot, Micmac, Maliseet, Passamaquoddy—are now occupying a site that housed one of the first Job Corps installations.

That they are operating on a symbolic scene of failure is not lost on the Indians. Indeed, it gives them even more incentive to succeed where the white man failed.

In a day of various forms of militancy and new movements, these Indians, too, have joined the procession. They are filled with a kind of nationalism—Indian nationalism. They want to preserve their own distinct culture and still prepare their youths for better lives.

All around are the reminders of how a key part of a Lyndon Johnson's "Great Society" turned to ashes. The

buildings the government constructed to house the young white and black dropouts still command the same magnificent vista of mountains, woods, and ocean. But they are empty now: the gymnasium and dormitories, the splendidly-equipped kitchen where they taught meat-cutting and cooking, and the classrooms still bearing posters imploring the young charges to "Start the Day Right on Time" and "It's Tough to Work With Needless Noise. Let's Keep it Down."

"The waste was incredible," Henry Sockbeson was saying, as he continued on his tour. "We found 50-pound bags of laundry soap rotting away, and everything was just the way it was when they left. It was like those movies after they dropped an atomic bomb and everyone died. I mean, there was a cup of coffee sitting right there. They just got up and left it."

"And when the Job Corps people went away they left all their records behind them. We found the written reports they had made on the trainees. It was depressing to read what they said privately about those kids. We burned them."

"I think it's much more hopeful now."

The Indians have not seized the land, the way their brethren did on Alcatraz Island in San Francisco Bay.

Wichita Eagle Beacon

Fri Nov 20, 70

Indian Decries 'Ladies Home Journal' Teaching

By CATHY HENKEL
Beacon Staff Writer

"Education for the American Indian is atrocious," he began. "The young are taken to schools operated by non-Indians and given the Ladies Home Journal version of what life is all about."

William Pensoneau, a 24-year-old Ponca Indian, has been through it all. Today, he attended the beginning of a three-day seminar on Indian problems at the Radisson Hotel, a conference planned by the American Indian Diagnostics Council.

PENSONEAU WILL be surprised if the seminar accomplishes anything.

"Everyone knows conferences rarely do anything—no matter what the subject," he said as he sat stiffly in a flowered chair.

His disheveled black hair and thin moustache do not make him look like the past president of the largest Indian organization in the United States—the



Photos © 1970 by Frederick John Protson

Chief Peter Barlow of New Brunswick

Neither are they making any demands—except on themselves.

They are using the facilities, under a government lease, to try to do something for their own young people who have dropped out of school, and who have experienced all the difficulties of other American Indians: poverty, neglect, alienation.

There are 15,000 Indians scattered throughout Maine and the provinces. They live on reservations or in the small towns, nearly always apart from the white community. In a sparsely settled state where 48,000 households are living on incomes under \$3,000 a year, the Indians are at the bottom of the list. Their dwellings reflect it: up in Houlton to the far north, for example, they are living in tarpaper shacks with plastic tacked up over the windows to attempt to blunt the biting cold.

The plight of the young Indian is acute in other ways. An overwhelming proportion fail to adjust in white public school systems. The Indians believe the schools clearly are failing to meet the needs of their people, if not actively persecuting them. Bitterness runs high. They have also come to feel the only way for them to have confidence in their schools is for them to be run by Indians.

It was because of these reasons that the Indians began to form an organization to do something for themselves.

Out of the tribes in the far Northeast came the formation of something called TRIBE, Inc. (for Teaching and Research in Bi-Cultural Education).

John Stevens, a man with classic Indian features, is the president of TRIBE and governor of the Passamaquoddy Indian Township in Maine. He recalls the beginning this way:

"We noticed how many Indians were dropping out of high school," he said, over coffee in one of the house trailers formerly occupied by Job Corps instructors. "At the time there was a 90 per cent dropout rate among the Indians we are representing here in TRIBE. We felt we had to do something to survive. We had to curtail the dropout rate and try to get these kids in higher education."

In 1968 the Job Corps abandoned its site on Mount Desert Island. The Indian organization immediately put in a bid to use the land for its own training project. With the help of Maine's congressional delegation including the bipartisan support of Senators Edmund Muskie and Margaret Chase Smith, they got a one-year lease. They also obtained a grant of \$70,000 from the National Endowment for the Humanities in Washington, D.C.

Since then the Indians have occupied the trailers, attracted a staff of young Indian workers, operated a workshop training program, and be-

come the center of interest for Indians throughout the Northeast. Actual school work is planned for next September when Indian youths between the ages of 15 and 20 will move into the old Job Corps dormitories. By then, the Indians hope to have the dorms remodeled to provide more privacy than in the military barracks-type atmosphere of the past.

The school will be an experiment. A large part of the instruction will center on native languages (dialects are still spoken on the Maine reservations). Indian culture and history—and the treatment afforded Indians by white writers—will also be examined. The hope is to motivate the students by instilling pride in their background, and offering new skills.

Unlike the halcyon days of the Job Corps when the President and his poverty warriors made ringing declarations about "total victory" and spoke of banishing poverty from the land, the Indians are approaching their task with far less flamboyance. They are pragmatists.

"The whole idea of the Job Corps was unworkable," said Mike Crawford, 27, a Penobscot Indian who taught school in Bangor and served as deputy commissioner of Indian affairs for Maine. "There's so much that's been done in education to point the way, at least, in the direction we should be moving. The Job Corps people were going to bring their dropouts up here and teach them reading, writing, and arithmetic, and how to weld or whatever. It's impossible. People who are dropouts are not motivated to achieve in that way, so you don't try to make them achieve in that way without first motivating them."

"That's what we're doing right now, and quite well, I think. It's silly for us to come up here and set up a reading, writing, arithmetic program and say, 'Well, you're just going to love this because it's run by Indians.' That's just not true."

Consistently, the Indians turn to a common theme: copying white society is not the sure solution to Indian problems they believe, with quiet assurance, Indian culture has many virtues and traditions that should be preserved. Their approach to nature, property, family relations, and political decisions always have been different—and, for them, better. They speak, with no visible bitterness, of the U.S. government's historic policy of trying to assimilate the Indians "and literally make us disappear." They are equally low-keyed when they point out that white society hasn't succeeded in that attempt in over 300 years.

If they do succeed, perhaps some day they'll put up a marker on top of Mount Desert Island commemorating their achievement. After all, that's the American way. We seldom acknowledge our failures. Like the old Job Corps camp at Acadia, we usually forget all about them.

programs through Upward Bound and planned an intern program in Washington, D.C., he said.

PENSONEAU still is a member of the board of the council but his primary work now is with the American Indian Task Force, an unpublicized organization financed through the Office of Economic Opportunity and centered in the nation's capital.

"We are 40 Indian activists who are working on suggestions for the federal government to improve the Indian situation," he explained. "The organization is only a year old and will end in February when we release our report."

The task force, which Pensoneau says is a "quiet working organization," has suggested many things to the politicians already.

"We mentioned that contracting of services done in the Indian community should be handled by the Indians," he said. "In other words, local programs should have local control."



William Pensoneau

Colombian army vs. Indians

LATIN AMERICA

20

Open Letter By Committee For Colombian Indian Defense.

It is well-known that throughout the entire history of the nation Indians have traditionally suffered the plundering of their lands and plantations, along with unremitting social oppression by the white settlers as a continuation of the domination established during the colonial times.

Intolerable Injustice

In the Planas region, the plight of the Indians was already one of patent and intolerable injustice, even before the armed uprising (which killed three white settlers) took place. It need only be remembered that there exist in this region three small Indian reservations with a total of 35,000 acres, inhabited by some 6,000 Indians, who subsist in conditions of misery and sickness.

Social Imbalance

Meanwhile, in the same region there are individual ranches owned by white settlers that encompass immense areas of 124,000 and even 173,000 acres apiece. This unjust distribution of land and wealth had already created a social imbalance in the power relationships which favored all kinds of outrages, including plundering, eviction from land by harassment and even the attempt by the strong to achieve the total extermination of the weak.

Hideous Crimes

All of this had been taking place

under "normal" conditions. Now, caught up in the situation of "public emergency" which affects the region, the condition of oppression has been intensified to the point of hideous crimes. The reservation Indians are not the only ones affected by this situation: even more so are those living off the reservations. They are being hunted down on the basis of mere charges of collaborations made by the settlers. All this gives reason to believe that an "open season" for exterminating Indians is in progress.

Guilty Of Old Vice

Let this be the moment also to admit that the crimes committed in the Planas region are the product of 1) an official Indian policy that is short on initiatives and resources, and 2) of measures that are often well-intentioned but obsolete. It is a policy guilty of the old vice of paternalism and of racial discrimination. The policies and good intentions exist only on paper; in practice, they permit the traditional exploitation of the Indians by the settlers and landowners. Thus, a real human integration is never achieved, and the development of the economy, society and culture of Indian regions becomes impossible. A greater understanding of these generally ignored dimensions of the problem is a prerequisite for the redemption of the Indian.

EDITOR'S NOTE: The Committee For Defense of Indians' open letter was signed by a group of six well-known Colombian priests, sociologists, anthropologists and a medical doctor.



Land of the hunt: human beings are the prey



Her mother, sister were killed: she is wounded

Remembrances

Last summer the World Council of Churches received a letter from some clerics and academics in Colombia charging that the Colombian army was systematically killing off members of a small and primitive band of Indians, members of the Guahibo tribe. At first the Colombian government denied the charge but the evidence sounds rather incontrovertible. The whole matter seems very much like the brutal history of the white American campaign against the Indians in the 18th and 19th Centuries.

The trouble, as usual, is that land in the Indian area is considered valuable, in this case because of the possible existence of large quantities of oil. White settlers in the area began to burn Indian huts. The Indians retaliated and killed some settlers. The army was officially

sent in because of the fear of an Indian uprising in a country which has a long history of guerrilla rebellion, but not only from Indians. There have been accusations of torture, the killing of women and children, and many of the Indians have fled into the jungle. For the last few years, before the possibility of oil was discovered, members of the tribe were in a bad way in any case because of malnutrition, venereal disease and tuberculosis. However, some government authorities and church leaders did succeed in trying to help them until the latest crisis.

As long as the Colombian government, pressured by white militants, claims tribe members are rebels, the killings are likely to go on. The history is all too much like our own and for which we certainly have not atoned.

Latin America Calls

Published by the
Division for Latin America, U.S.C.C.

Colombian Indians Suffer Injustice

By R. S. COCHRANE
Copley News Service

BOGOTA, Colombia — A group of Colombian priests, missionaries and sociologists is accusing the Colombian army and police of torturing and killing Indians.

The army promptly flew an investigating committee, including five generals, to the distant scene of the alleged events, out where the vast, empty grasslands east of the Andes meet the Amazonian jungle.

After the generals questioned witnesses publicly, the army decided the allegations were refuted.

But the controversy is being kept alive here.

The priests counter, arguing, in essence, that an army general is no better qualified to interrogate nomadic Indians, than the blow-and-arrow tribesmen would be to inspect an armored regiment.

They want the Indians questioned by sociologists, anthropologists and other such experts.

Meanwhile, events at Planas, a handful of huts about 20 hours by four-wheel-drive vehicle from Villavicencio, the nearest

town of any size, are being focused into a microcosm of the social and economic inequalities that beset Latin America.

The current flap started in February, 1970, when Rafael Jaramillo, who had established close ties with the Guahibo Indians, first as a government official in Planas and later as the organizer of a cooperative store there, turned renegade at the head of a group of Guahibos.

The official version is that he defrauded the Indians through the cooperative and took up arms to avoid the consequences of the co-op's failure.

The attitude of the Guahibos, in denying the army information it needs to help catch Jaramillo, suggests that the Indians do not feel themselves to have been swindled.

Since Jaramillo took to the gun, some 17 killings have been blamed on him and his band. Among them, that of Theodore Carlson, a former U.S. Marine from Montana, who had been running some 700 head of cattle on the grassland.

Leader of the group accusing the army and police is Rev. Gustavo Perez, a sociologist trained at Louvain University in

Belgium. He was a close friend of Padre Camilo Torres, the popular Colombian priest who turned guerrilla and died in combat against an army patrol nearly three years ago.

Col. Jose Jaime Rodriguez, commander of the Colombian army brigade responsible for the pursuit of Jaramillo and otherwise enforcing law and order in the Planas region, finds himself assailed fore and aft.

Missionaries and sociologists accuse his troops of being too rough with the Guahibos. White cattlemen protest that the troops are too soft.

A Guahibo told of the settlers' attitude. "We had 29 huts at first. Now we have only seven left. One afternoon the rancher Dagoberto Alvarado came with a group of men on horseback and burned our huts. When we came back from work (hunting and fishing) we found them here amid the ruins."

By VERNON A. GUIDRY JR.,
BATON ROUGE, La. (AP) — History student Jorge Espinosa didn't like the traditional explanation for the origin of the name America so he began to dig. So far, his research has turned up one ancient city on the shore of the Caribbean Sea in Nicaragua.

Espinosa's find, says anthropologist William Haag of Louisiana State University, "is a magnificent cluster of buildings with a plaza."

LSU experts say indications point to a northern excursion by Inca-like people from South America, rather than a Mayan Empire movement in the east. They believe the city may have been home to between 50,000 and 100,000 people.

Until more is known about the

Colombian army doesn't hunt, kill Indians, it protects them from exploitation

Sir, — I was deeply surprised by the publication in The Star (Dec. 16) of the article "Colombian Army hunts, kills Indians". . . . The article is completely incorrect and what is still more shocking is that your newspaper accepts such a dispatch without verification of facts.

In the name of my government, I strongly deny the assertion that the Colombian army hunts and kills Indians because of the existence of oil beneath the tribe's lands.

The Colombian army is highly trained and its superiors are officers with the highest standards and great responsibility.

Our army has as its goal, among others, the protection of Indians in all the regions of the country. The army is against the exploitation of tribes by unscrupulous and unreliable individuals.

Ancient City Found By Student

site, however, they are not ruling out the possibility that it is an entirely new culture.

The ancient buildings are located on the eastern coast of Nicaragua, in a dense rain forest north of San Juan del Norte.

Espinosa, a 27-year-old Nicaraguan, studying at LSU, began searching for the city after reading a diary more than 400 years old. He hoped to find support for his theory that the word America came from the language of a Nicaraguan Indian tribe, rather than from the name of explorer Americus Vesputi.

Espinosa read accounts of Christopher Columbus' fourth trip to the New World when he dropped anchor off the Nicaraguan coast near what is now called Monkey Point.

Espinosa said a diary kept by Columbus' son told of a building on the shore, and of local inhabitants.

From the Nicaraguan government, Espinosa obtained aerial photographs of the Monkey Point area. Some of them showed a rectangle covered by forest growth which connected at one corner with a long cliff-like line in the topography.

LSU faculty members shared Espinosa's excitement and his interpretation of the pictures. Last July, Espinosa, supplied by the Nicaraguan government with a coast guard boat and 15 soldiers, spent 18 rainy days in the area.

In the ruins of the ancient city, Espinosa found abundant pottery fragments. Haag says the pottery is not Mayan.



Execution of Tupac Amaru

Inca Who Led 1780 Revolt Now a Latin Folk Hero

By MALCOLM W. BROWNE
Special to The New York Times

LIMA, Peru, Dec. 4—An Indian who died nearly two centuries ago has emerged as one of the leading folk heroes of Latin America's revolutionary leftists, moving ahead of even such revolutionaries as the late Ernesto Che Guevara and the late Colombian priest Camilo Torres.

Publication of his name is illegal in Uruguay, but it is a Government symbol in Peru. He is the subject of poster paintings, folk songs and nationalist rallies. His use as a symbol is contested by rival groups, some primarily interested in revolutionary politics, others in racial equality.

The revolutionary hero is Tupac Amaru II, a leader of the Inca Indians, whose revolt against the Spanish empire cost him his life.

Many Latin American revolutionaries regard Tupac Amaru as an ideal symbol, partly because of his non-Spanish heritage.

Among many Latin Americans having a high proportion of Spanish ancestors and minimal Indian ancestry is regarded as desirable.

Indians naturally resent this. There is growing resistance in Latin America to the nearly universal designation of Columbus Day as "Day of the Race," referring, of course, to the Spanish race.

Rejected Spanish Honors

Tupac Amaru II was born in Peru in 1742, the descendant of Tupac Amaru I, who was executed by the Spanish in 1571.

Tupac Amaru II was accepted in Peruvian high society by virtue of his descent from the Inca kings. Under Spanish law, he held the rank of marquis and received a Jesuit education. He was baptized with the Christian name José Gabriel Condorcanqui.

But Tupac Amaru rejected the honors accorded him by Spain, identifying himself with the Indians, who worked virtually as slaves. After failing to persuade Spain to treat the Indians better, he organized a revolt.

In 1780, Tupac Amaru's badly armed Indian army of 80,000 conquered southern Peru, all of what is now Bolivia and part of Argentina. But the Spanish mustered reinforcements from Lima and Buenos Aires, and within six months had crushed the revolt.

Tupac Amaru was compelled to witness the execution of his wife, sons and military aides. His Spanish torturers then cut off his tongue before having him pulled to pieces by horses and displayed his dismembered body on pikes.



Engraving of Tupac Amaru II on Peruvian 50-sol note.

His death marked the beginning of widespread guerrilla actions on the part of the Indians throughout South America and was a factor in the destruction of Spanish rule four decades later.

Since then, Tupac Amaru's name often in the contraction "Tupamaro," has been used by many guerrilla groups, some of them political revolutionaries, others little more than bandits.

The best known contemporary Tupamaro organization is the Marxist Uruguayan group, which has caused trouble for the Montevideo Government for the last three years. Earlier this year, Uruguayan Tupamaros kidnapped and murdered Dan A. Mitrone, a United States adviser to Uruguay's police.

Peru Extols Him

Tupac Amaru's name has revolutionary significance in Peru, too, but in an entirely different sense from that in Uruguay.

When Lieut. Gen. Juan Velasco Alvarado and his leftist military colleagues seized power in Peru two years ago, they set out to break the power of that country's fundamentally Spanish oligarchy, not only economically and legally but socially.

Some extreme leftists object to the Government's expropriation of their hero. There is growing leftist opposition to the Government. Signs have begun to appear on walls reading: "Tupac Amaru: Revolutionary. Military Junta: Reactionary."

"The only traditional Latin American revolutionary you gringos ever heard of until recently was Simón Bolívar," a young leftist said. "Let me tell you this: Bolívar was basically a Spanish pig. Our real liberator was Tupac Amaru, and when the Spanish statues eventually are hauled down, Tupac Amaru will go up."

Brazil's interior

White Indians found

RIO DE JANEIRO — (AP)

Ethnologists accompanying builders of Brazil's Trans-Amazon Highway have discovered a tribe of white-skinned, red-haired Indians, the newspaper *Jornal do Brasil* reports in its Sunday edition.

The Indians, called Lower Assurinis because they live south of the route of the highway, also have ear lobes, a characteristic missing in other tribes, the report says.

Based on a report submitted by the ethnologists to the National Indian Foundation, the newspaper's account says two other new Indian tribes — the Pahakanas and the Araras — also have been contacted.

The Pahakanas had a complex and efficient warning system against enemies, the report said.

BEST YET

The Assurinis proved the most interesting find so far, the report says. The village, with 80 to 120 members, is located on the banks of the Bacaja River, but it is thought there might be other Assurini villages in the area 250 miles south of Manaus, the Amazon state capital.

The males were described as short but stout, and they wore loincloths, which also is not common in other Indian tribes. No females were seen

by the ethnologists, who said they believed the women and children had been kept inside while contact was being made with a few males.

Interpreters had trouble communicating with the Assurinis, whose language was not a branch of the traditional Indian dialects of the region.

Some ceramic objects were seen, and the tribe carried out some form of primitive farming. Most other tribes are hunters.

CLASHES

The Pahakanas had been contacted about four years ago, but had since moved to a site south of the Trans-Amazon Highway after clashes with white settlers.

They were found to have developed a complex warning system against approaching outsiders, consisting of well-distributed outposts around their village. Inside each of the watching posts, which were strongly built but blended in with the surrounding vegetation, sat four to five Indians, armed with bows and arrows and spears.

The experts observed that the Pahakanas system of disposing of the dead consisted in leaving the dead person suspended horizontally above the ground inside a specially-built little house.

The third tribe contacted was the Araras, who were said to be very dark and relatively tall.

Their village had only three large abodes. The Araras also were farmers.

Indians in Chile Seek Land Reform

TEMUCO, Chile (AP) — Chile's Araucanian Indians, who once commanded this part of South America but now live in poverty and degradation, are joining forces to demand land reform, farm credit, better education and an end to racial discrimination. It is perhaps the first organized "Indian Power" movement in modern Latin America.

More than 300 Araucanian representatives gathered here this month for a national congress and formally presented grievances to the government. President Salvador Allende attended the final session.

Chile has about 700,000 Araucanian Indians in a total population of 9 1/4 million. Of them over 500,000 are peasant farmers in the south. Two thirds of these live on government-assigned slices of land called "reducciones."

Daniel Colompil, Chile's director of Indian affairs and an Araucanian himself, described their plight:

"They have no roads, no schools, no bank credit, no place to effectively market what they produce, no technical help, in a word—nothing.

"Almost 50 per cent of them are illiterate. Sanitary conditions are appalling. The soil is not fertile. These are people whose ancestors were free and had lands without limit, but who today are imprisoned on small plots of ground, unable to advance or better their lives."

The Indian civil rights movement in the United States has provided some inspiration.

"Several years ago I saw a picture in a Chilean magazine of red men in North America protesting outside the White House," said Jose Cayupi, a regional delegate to the Temuco congress.

"I was like a shot in the arm. It told me to keep sacrificing for my people. I realized those Indians were fighting for the same things we want."

Want Revision

The Araucanians want a government-backed Development Commission and revisions of certain paragraphs in the Indian land law. More than that, they want to be respected as first-class citizens.

"If an Araucanian wears a coat and tie, non-Indians might address him as 'senor,' said Colompil, "but if he wears his native poncho they call him 'indio'—Indian."

Mariano Huichalaf, 34, an energetic Temuco teacher who married a non-Indian observed: "My oldest son is a fine boy—with light skin. And yet my

friends tell me he'll have 'trouble' when he grows up. Why? Is he stupid? Is he physically handicapped? No. But people hear his last name and say: 'Oh, he's an Indian.'"

In some countries Indians swiftly fell before the Spanish conquistadores, but Chile's Araucanians kept up the fight to protect their lands until the end of the 19th century.

The Indians resisted, sometimes with violence. By the mid-1800s the Indian territory had become incorporated into Chile.

Red Cross Says Aid Is Needed By Indians in Amazon Urgently

By VICTOR LUSINCHI
Special to The New York Times

GENEVA, Feb. 23 — A three-man mission of the International Committee of the Red Cross said today that quick action was needed to save the native Indian population of Brazil's Amazon region from extinction.

But the mission stressed, after a 14,000-mile tour of the region, that "nowhere did it see any evidence of massacres or any sign of physical ill-treatment of Indian tribes or individuals."

With the approval and cooperation of the Brazilian Government the mission was sent to Brazil last May to survey the living conditions and health conditions of the 36 Indian tribes in the Amazon region. The survey actually covered, according to the mission's report, about one-third of the total estimated Indian population of 50,000 to 70,000.

Europeans Suggested Survey

The mission was suggested by several European national Red Cross organizations after some Western European anthropologists suggested that the Brazilian Government had purposefully decimated Indian tribes to clear their land for Brazilian settlers.

The organizations' suggestion grew into a public campaign during which petitioners and demonstrators in Europe charged the Brazilian Government with genocide, and the Brazilian Government accepted the Red Cross mission to permit a definitive investigation into the charges.

The Swedish, Dutch and West German doctors said in their 72-page report that their observations had confirmed statements they had heard that the rapid decline of the Indian populations in areas of contact with outsiders was due to imported diseases.

The doctors said that they had found many shortcomings in the medical aid and other services provided to the Indians by the Brazilian National Indian Foundation, and said

that they had found the Indians in one village in a "wretched state."

The report included a note listing a number of corrections and improvements that the Brazilian authorities had made in their program of assistance to the Indians since the mission's visit.

The information was provided by the Brazilian Government after it received the mission's report, sent to it by the International Committee of the Red Cross for study and comment before publication in accordance with the committee's rules. The report was then published with the Brazilian Government's authorization.

The mission reported that it had found the resources of the National Indian Foundation inadequate to cope with the problem of integrating the Indians into Brazilian society in ways acceptable from the "humanitarian and cultural points of view."

The doctors recommended a 10-year program of assistance for the Amazon Indians in cooperation with the Brazilian Government and Red Cross.

These would be the objectives of the program:

¶To control the contacts of the Indians with other groups.

¶To allocate land to them and protect their title to it.

¶To insure their immunization against such diseases as measles, smallpox, tuberculosis and influenza.

¶To provide health education, particularly in food habits and in the use of latrines.

¶To provide agricultural training.

¶To establish basic medical services.

The more the integration of the Indian into society is hurried and uncontrolled, the greater the risk that he will "succumb not only as a member of a tribal entity but also as a human being," the doctors said.

Indian program

'deadening'

Aiyansh, British Columbia.

ONE OF THE BIGGEST social problems for the 45,000 Indians in British Columbia is the education of young people according to the Reverend John Blyth, priest at St. Bartholomew's Church, Aiyansh, a tiny Indian village in the Nass River valley in the northern mountains of the province.

"At the present time there is no secondary education here in the Nass valley," he explains. "After Grade Seven every student is sent away to school in Vancouver or some other centre."

With the phasing out of residential schools, the Department of Indian Affairs has introduced the boarding home program which requires Indian students to live in urban areas with non-Indians.

"I really get upset by the boarding home program," John says. "It's psychologically the most deadening thing that can happen to a person. And our kids have to go through it!"

Two years ago John was receiving five to ten letters a week from kids who were scared and lonely. He mentioned the letters at a public meeting in the village and got financial support from church and village organizations to travel to Vancouver to conduct a private survey.

For four weeks he visited students from his village, boarding homes, school principals and Indian Affairs officials.

He discovered that the boarding home parents had no preparation for their task and no understanding of Indian children.

One youth told him the people he stayed with "measured the milk bottle" to keep him from eating between meals.

The counsellors assigned to the children were "just administering cheques. They didn't do any counselling," John found. "With case loads of 70 or 80 children, they had difficulty just finding homes for the kids to stay."

The boarding home plan is considered an improvement over the residential school system, but it has not solved the Indian educational problems, since over 90 per cent. of the students drop out before Grade Twelve.

John Blyth sees an opportunity for city churches to help with the educational problems of Indian youth.

"The urban churches are doing nothing," he declares. "The youth coming down from the northern villages of B.C. are 'in no man's land' as far as the church is concerned."

Anglicans support Nishga

TORONTO (CP) — The Anglican Church of Canada will give a \$10,000 grant to the Nishga Indian tribal council to support its fight for ownership of 4,800 square miles in the Nass River Valley, about 500 miles northwest of Vancouver.

The money will come out of the Primate's World Relief and Development Fund, said Rev. R. D. MacRae of Toronto, secretary-treasurer of the fund.

The council claim will go before the Supreme Court of Canada early in 1971.

Rev. MacRae said it is the first time the church has financially supported a court case.

The Primate's World Relief and Development Fund has also designated a smaller grant for Noll Derrickson of the Thompson River band in B.C.

His case in magistrate's court involves catching land-locked salmon in a test of Indian rights to hunting and fishing in Canada.

The Nishga tribal council bases its claim to the land on aboriginal rights, saying that the tribe never made a treaty with the government to relinquish the land.

In October 1969, the B.C. Supreme Court disallowed the claim, saying the tribe's aboriginal title was lost in 1866 when the colony of Vancouver Island united with the colony of B.C.

That verdict was upheld by the B.C. appeal court in a ruling handed down May 7, 1970.

following appeal by the council.

The appeal court held that aboriginal rights of the Indian were not acknowledged by the Crown when what is now B.C. came under British jurisdiction. It also held that such rights were extinguished by the then colonial government.

Rev. MacRae said the grant was made in line with recommendations in the Hendry report, Beyond the Traplines.

The 1969 report by Charles Hendry, director of the school of social work at the University of Toronto, recommended that the church change its basic attitudes toward native peoples and release certain church assets so they can be used more effectively.



Totem pole of 1896 still stands

Kitkatla, British Columbia

THE LAST TOTEM POLE was raised at this tiny Indian village off the north coast of British Columbia in 1896.

At the potlatch—a public feast—given when the pole was erected, the hereditary chief surrendered his regalia, became a Christian and donated land for a church to be built.

The church's work with Indians has radically changed from those early days, according to the Reverend Gordon Jackson, who lives with the Tsimshian tribe at Kitkatla.

"The early missionaries were remarkable people," Gordon says, "but they came with the whole security of the British Empire and the British way of life behind them."

"They learned the language of the people, translated the Scriptures and got the Gospel across, but they also taught the Indians to wear prim and proper Victorian dress."

To join the first Christian community, the Indians had to give up any association with their tribe and move to a so-called Christian village.

The carving of totem poles and other cherished Indian traditions were also surrendered.

The authority of the white priest was "tremendous," says this young clergyman. "People in this village can remember the days when the church elders went into the homes, pointing their fingers and saying 'You can receive communion and you can't. You have to make a public confession.'"

"But that day is now long gone," Gordon Jackson says with obvious relief. "If I thought I could go into this community and say 'I want you to do this or that,' I would be fooling myself."

The outsider has "nothing to give these people," Gordon states. "As we cease pushing ourselves on them, stop trying to organize them, and just participate with them in their community life, then they will come to us when we have something to give them."

The church is not Sunday services and Bible reading according to Gordon Jackson. It is being with people and trying to share in their lives.

He says "I've been here for two years and there is only one house in the village I have not visited. And that's because I haven't been invited yet."

Indian prayer day June 21

NIAGARA FALLS

The validity of North American Indian worship rites was acknowledged last month by General Synod delegates when they approved a motion to declare June 21 a national Indian day of prayer.

That day, the longest of the year, has traditionally been a sacred day for Indians across the continent to give thanks for what had been given to them. The motion, in effect, recognizes June 21 as the holy day of Indians.

"In other days this would have been called idolatry," said Archdeacon Andrew Ahenakew, of Saskatchewan diocese, who addressed synod delegates. (He later agreed he had meant to say "pagan.")

"Today, the North American Indian asks the church to recognize their earlier worship to the one great creator whom we knew 10,000 years ago."

Missionaries often harm tribes, priest says

MANY FARMS — By and large, missionaries "have done tremendous violence to Indian communities," the Rev. Thomas Connolly said in a speech at Navajo Community College last week.

Father Connolly, of Gonzaga College, Spokane, Wash., works with tribes in the Spokane area, primarily in community development, in addition to his pastoral work.

In a lecture for the American Indian Seminar Series at NCC, the Roman Catholic priest confirmed that the Christian revelation had several concepts that can enrich the Indian religions, such as the union be-

tween man and God, the dignity of every man and the superiority of man over nature. But missionaries must express their beliefs in terms and symbols familiar to the Indian communities to be effective, he said.

"The missionaries condemned the native religions as paganism, failing to understand their many real and beautiful aspects," he said.

"This is the universal human problem," Father Connolly continued, "that people say, 'This is my way and anyone who has a different way must be wrong.' We need to be able to say, not 'I am right so he must be wrong,' but simply that we differ."

He noted several parallels between Christianity and Indian religions, including the sweat bath and the confessional, both designed to purify, and incense burned in the Roman Catholic church and the pipe used in Indian religious ceremonies, both designed to waft thoughts, prayers and praise to heaven.

"The missionaries didn't understand," he said, "so they rejected and tried to impose their ways. They tried to bring in all the white man's ways of expressing religious truths and they failed. They were ignorant and didn't see what they were doing."

"Religion is a glue which holds a group

together. Once you destroy that, you destroy the community and the families within that community, and everything falls to pieces."

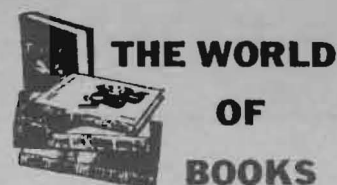
In general, he noted, strong Indian religion means a strong tribe.

"By and large," he asserted, "the Indian tribes of the Northwest which are the weakest are the ones most exposed to Christian missionaries. But the Indian religions have something to say to the white man, too, especially in the Indians' sacred feeling for the land."

This is the second year of the American Indian Seminar Series at NCC.

How the White Man Committed Genocide of Indians

23



By FREDERICK MANFRED
Chicago Daily News Service

BURY MY HEART AT WOUNDED KNEE, by Dee Brown (Holt, Rinehart, & Winston: \$10.95).

It was about time somebody wrote this book. When we hear about our Indian wars at all, we always hear of them from the white man's point of view. But here at last is a look at those wars through the eyes of the Indian.

Dee Brown has gone to the records of treaty councils and other formal meetings between Indians and government representatives for his sources and has built out of them a most impressive history of America's westward expansion as told in the words of the great war chiefs. And to fill in the picture he has cross-checked the remarks of the chiefs with many other basic historical materials.

The book covers three decades, from 1860 to 1890, the exact years it took the white man with his regiments and rifles and howitzers to destroy the culture and the civilization of the major American Indian tribes. The book begins with the massacre of the Navajo women and children at Fort Wingate and ends with the massacre of Big Foot and his band at Wounded Knee.

With swift, bold strokes, like the brush strokes of a chief painting his "winter count" on the back of a buffalo hide, Dee Brown also gives us Little Crow's version of the Indian uprising in Minnesota as well as the inside story of the terrible massacre of Black Kettle's band of peaceful southern Cheyennes and Left Hand's Arapahos at Sand Creek.

The white man's invasion of the Powder River country, where Red Cloud and his people lived, was every bit as merciless and monstrous as was Hitler's invasion of Belgium. It so stirred up the Sioux and the Cheyennes, band after band of them, that it was hardly a wonder Gen. Custer and his men were wiped out when he blundered into a camp of thousands of them.

This reviewer will never forget the long chapter titled "The Ordeal of Captain Jack." Captain Jack was the chief of the Modocs who lived in the beautiful country around Tule Lake along the borders of Oregon and California. The white man wanted the Modocs to move north onto a reservation in Oregon. Captain Jack reluctantly agreed. They moved north, only to find that they had been put in with the Klamath Indians, with whom they did not get along at all. Fights broke out continually between the two peoples. After a time Captain Jack led his people out of the reservation and down into the Los River Valley country, where they'd once lived.

It wasn't long before the white man's army was after them. During a parley, a misunderstanding arose while the Modocs were being disarmed, and Captain Jack's men resisted. Fighting broke out.

Soon the Modocs were fleeing into the California lava beds. Here the Modocs would have been hard to dig out. The white man might have left them there undisturbed, but it happened that another band of Modocs, led by Hooker Jim, fled at first, killed a dozen white soldiers

along the perimeter of the lava beds. Captain Jack was horrified. Now the whites would be after them with the big guns, the howitzers.

The final irony was that Hooker Jim gave himself up and helped the whites round up Captain Jack. Captain Jack was executed. Captain Jack from the very beginning had wanted to live in peace with the white man. "I have always lived like the white man and wanted to live so." But misunderstanding on the part of both his people and the white man got him killed.

Perhaps it was inevitable that the white man, once he began to settle America, would finally possess it. But the white man made a colossal blunder when he failed to intermarry with the Indians. Had he done so he could then say and feel today that half of him truly belongs here. And that half of him would also know how to be the true voice of this place.

That half of him might in addition understand that in the last 50 years he has rapidly been destroying this country with his white notion of subduing it and that if he doesn't stop it soon he has only another 50 years left to live on it — the earth.

The whites could have used some of the Indian's stoicism, used his marvelous warm humor, his profound love of grass and trees and rivers, his belief that the earth was truly his mother.

(Frederick Manfred is a widely known novelist of Saskatchewan, the Plains Indian country that he has so long studied out for himself. He has written, *Myer*, and has lectured at various universities.)



Sioux chief after battle: The one kept promise

Newsweek, February 1, 1971

The last words of this revisionary history of the American West come from an anonymous Indian: "They made us many promises, more than I can remember, but they never kept but one: they promised to take our land, and they took it." They are white Americans, like the author of this damning case against our national roots in greed, perfidy, ignorance and malice. The motive force for our theft of land and identity from the Indians was Manifest Destiny, the belief that white men were ordained to rule this continent, a policy that, in Dee Brown's words, "lifted land hunger to a lofty plane."

The years of the great land grabs, and of the worst Indian wars, were the three decades beginning in 1860. Within 30 years the Cheyennes were ruined, and the Utes, and the Apaches, and the Sioux, and the Comanches, and the Navahos, and the Kiowas, and the Arapahos: all the great tribes of the West who threatened the white man's ease of access to the Pacific, to gold, to forests, to grazing land, to whatever he thought he wanted.

Steal: Manifest Destiny was a simple instrument to operate, once we got the hang of it. We would buy or battle Indians off the land we wanted. A treaty would be drawn, giving the Indians new land in perpetuity. In perpetuity meant until we wanted the land we had given them. At such time we would ask for the land we had given them to hold forever, and they might refuse to give it up.

Their refusal proved they were ignorant savages, and we would defeat them with modern weapons and herd the survivors onto reservations. An anonymous chief suggested to one Congressional commission sent West to keep the peace (to steal land) a nice solution to the white man's logistical difficulties: "I think you had better put the Indians on wheels, and you can run them about whenever you wish." His tribe had been moved five times since the Great Father promised it would never be moved again.

Gen. Winfield Scott Hancock explained to the Cheyennes why it must be thus: "The white man is coming out here so fast that nothing can stop him. Coming from the East, and coming from the West, like a prairie on fire in a high wind. Nothing can stop him." If his words had been edged with lament, even with apology, perhaps the acts he personified

could have been lifted to the status of moral complications rather than remain as simple crimes. But his words welcome the prairie fire and cheer it on.

And not only did the American white man steal the land, he also destroyed it, even then. Bear Tooth, of the Crows, told the white commissioners come to treat with his tribe: "Fathers, your young men have devastated the country and killed my animals, the elk, the deer, the antelope, my buffalo. They do not kill them to eat them; they leave them to rot where they fall." When Kit Carson hunted down and killed a group of Navahos in 1864, destroying their hogans and their livestock, he also chopped down the peach trees they had planted.

There are atrocity stories, dozens of them. I guess the mutilation of Cheyenne and Arapaho women and children at Sand Creek was the worst, if only because the victims were friendly toward their murderers and were bayoneted, many of them, where they stood huddled beneath an American flag. There's a lot of good old-fashioned racism here, of course, the kind of thing displayed by Gen. Philip Sheridan's legendary declaration that "the only good Indians I ever saw were dead."

Trust: Once in a great while some white man raises his voice to protest against the crimes. Perhaps we hear less of the white man's sympathy toward his victims than we should because Brown has stacked the evidence against the aggressors, but his scrupulous documentation of the events and words that he records makes me trust in his fairness. It is more likely that Brown, having measured what white Americans did to Indians, is not much interested in what white Americans said about what they were doing to them.

It falls to a journalist reviewing the books of our days to treat the dreadful almost as though it were commonplace. The books I review, week upon week, report the destruction of the land or the air; they detail the perversion of justice; they reveal national stupidities. None of them—not one—has saddened me and shamed me as this book has. Because the experience of reading it has made me realize for once and all that we really don't know who we are, or where we came from, or what we have done, or why.

—GEOFFREY WOLFF

BURY MY HEART AT WOUNDED KNEE is not Indian History. It is American History. This book should be required reading for every person who wants to understand the U.S., and its aboriginal peoples. For Indians, the book is optional -- not everyone will be strong enough to take it. We honor the man who had the courage and who cared enough to write it -- Dee Brown.

White Roots of Peace

Dee Brown



Who Really Were The Bad Guys?

The Indian religions, such as the nation's...
be wrong, but simply that we differ.



IROQUOIS WATER DRUM



CONDOLENCE CANE



WAMPUM STRINGS



SACHEM'S HAT



IROQUOIS BARK LONG HOUSE



IROQUOIS MOCCASINS

BEFORE SUNRISE OF THE FIRST DAY OF THE NEW PLANTING, A VIRGIN GIRL GOES TO THE FIELDS AND SCATTERS CORN TO THE EARTH, ASKING HELP OF THE SPIRIT OF CORN FOR A GOOD HARVEST.



"CHASTITY IS A VIRTUE WITH THEM. A VIRGIN WHO HAS SUCH A REPUTATION, AND THERE ARE MANY AMONG THEM, WHO DESERVE THE NAME, IS RESPECTED BY EVERYONE. THE BRAVEST WARRIORS AND THE BEST HUNTERS SEEK HER IN MARRIAGE. WHEN SUCH WOMEN GO OUT, THEY COVER THEIR FACES WITH A VEIL, AND SPEAK TO NO MAN ON THE WAY, EXCEPT THEIR HUSBAND, OR FATHER OR BROTHER. AND, IT IS THE SAME WITH A MAN WHO MEETS A WOMAN. NO ONE AMONG THEM WOULD ACCOST A WOMAN EXCEPT LEWD FELLOWS, OF WHOM THERE ARE SOME AMONG THEM, THOUGH THEY ARE NOT NEARLY SO COMMON AMONG THEM AS AMONG THE CHRISTIANS."

CONRAD WEISER (1744)

THE PLACE OF WOMEN AMONG THE IROQUOIS WAS NOT THAT OF A SLAVE. DESCENT IN THE FEMALE LINE, FORBODE ANY SUCH SUBJUGATION OF WOMEN. WOMEN TOOK PART IN THE COUNCIL OF THE CHIEFS. MANY WOMEN WERE EVEN THE TRIBAL RULERS. THEY ALWAYS RECEIVED A FAIR MEASURE OF RESPECT AND LOVE FROM THEIR PEOPLE.

THE HISTORY OF THE WORLD SHOWS THAT IT IS ONE OF THE TENDENCIES OF BRAVERY TO CRUISE WOMEN TO BE RESPECTED AND TO ASSUME HER PROPER RANK AND INFLUENCE IN SOCIETY. THIS IS STRIKINGLY MANIFESTED IN THE HISTORY OF THE IROQUOIS. THE IROQUOIS MATRONS HAD THEIR REPRESENTATIVES IN THE PUBLIC COUNCILS, AND THEY EXERCISED VETO POWER IN THE IMPORTANT QUESTIONS OF WAR AND PEACE.

DRAKE, HISTORIAN



"SO THOROUGHLY AROUSED WERE WAR OF 1812) TO SUCH A FEAR, THEIR PATRIOTISM WROUGHT, A SCORE OF THEIR WOMEN DO SHOULDERED MUSKETS AND F PATRIOTS THEY WERE. MOST ONEIDAS. WHAT MORE PATRIOT HISTORY RECORD THAN THESE

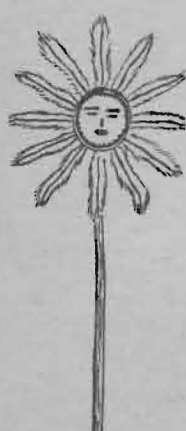
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IROQUOIS CALUMET



CORN-HUSK MOCCASINS



SUN-DANCE WAND



BARK RATTLE



FALSE-FACE MASK



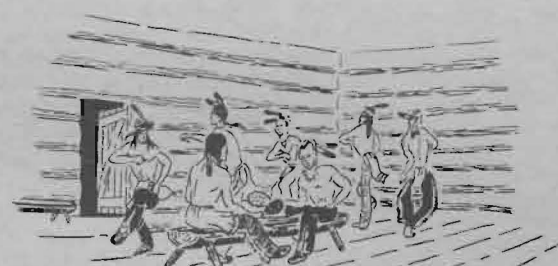
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HUSK-FACE MASK



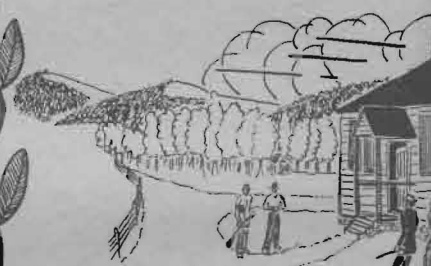
GOURD RATTLE



THE IROQUOIS HAD 32 DISTINCT DANCES, OUT OF WHICH NUMBER 28 ARE CLAIMED TO BE WHOLLY THEIR OWN INVENTION. 21 ARE STILL USED AMONG THE IROQUOIS. TO EACH, A SEPARATE HISTORY AND OBJECT ARE ATTACHED. IROQUOIS DANCING IS THE MOST STRENUOUS AND DEMANDING OF AMERICAN INDIAN DANCES, AND IROQUOIS MUSIC, LIKE ALL INDIAN MUSIC, HAS AN EXOTIC APPEAL AND HAUNTING BEAUTY ALL ITS OWN.



"CHIEFS AND AGED MEN.... YOU AS MEN, HAVE NO LANDS TO SELL. YOU OCCUPY AND POSSESS A TRACT IN TRUST FOR YOUR CHILDREN, AND GENERATIONS YET UNBORN. YOU SHOULD HOLD THAT TRUST SACRED, LEST YOUR CHILDREN ARE DRIVEN FROM THEIR HOMES BY YOUR UNSAFE CONDUCT. WHOEVER SELLS LAND OFFENDS THE GREAT SPIRIT AND MUST EXPECT GREAT PUNISHMENT AFTER DEATH..... SO-SE-HA-WA, QUOTING FROM THE CODE OF HIS GRANDFATHER, HANDSOME LAKE.



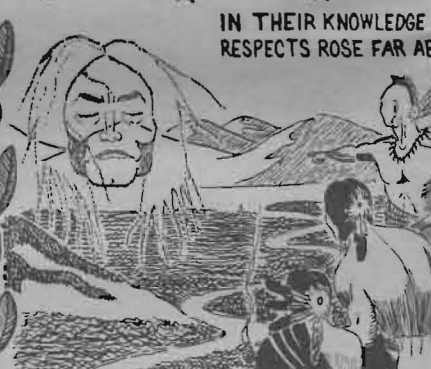
THE LEAGUE OF THE IROQUOIS, DISMEMBERED AND IN FRAGMENTS, STILL CLINGS TOGETHER IN THE SHREDS OF THAT MORAL FAITH WHICH NO POLY OF YEARS COULD REND ASUNDER..... THE IRO NATIONS INSTITUTED AMONG MEN WHICH C UNINTERRUPTED DOMESTIC UNITY AND PEARE ARE STILL CONDUCTED IN EACH NATION'S COUN



THE LADLE IS UNDOUBTEDLY AN ORIGINAL INDIAN UTENSIL, AND IN ALL PROBABILITY, THE ORIGIN OF THE COMMON LADLE IN SUCH WIDE USE TODAY AMONG ALL PEOPLES.



THE INDIAN HAS A KEEN SENSE OF WIT, AND IS FOND OF BOTH JEST AND REPARTEE, AS WELL AS OF RIDICULE..... BUT HE IS TACTFUL, THAT HIS HUMOR BE NEITHER OFFENSIVE NOR GIVE INJURY.



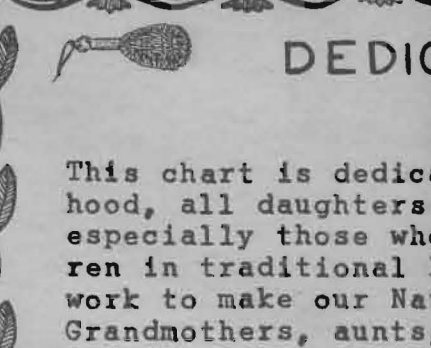
IN THEIR KNOWLEDGE RESPECTS ROSE FAR AB



GA-GA-AN-DA, THE BLOW-GUN USED BY THE IROQUOIS. THIS IS BUT ONE OF MANY INDIAN SPORTS AND GAMES TAKEN OVER, IN WHOLE OR IN PART, BY THE SPORTS-LOVING AMERICANS. SOUTHERN IROQUOIS, THE QUALLAH CHEROKEES, ARE STILL EXPERT IN USING THE IROQUOIS-STYLE BLOW-GUN.



"TO A STRANGER WANDERING ABOUT YOUR ABODE, BID HIM WELCOME INTO YOUR HOME; BE HOSPITABLE TOWARD HIM. SPEAK TO HIM WITH KIND WORDS, AND FORGET NOT ALWAYS TO MENTION THE GREAT SPIRIT..... SO-SE-HA-WA, GRANDSON AND DISCIPLE OF HANDSOME LAKE."

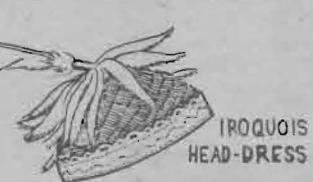


DEDIC

This chart is dedicated, all daughters especially those who ren in traditional I work to make our Nat Grandmothers, aunts, we honor



CORN-GRINDING PESTLE



IROQUOIS HEAD-DRESS





IROQUOIS SILVER BROOCH

CROSS STICK

IROQUOIS BEADED POUCH

WAR CLUB

WOODEN CUP

CARVED WOOD SPOON

THE IROQUOIS WOMEN HAD A VOICE IN ALL OF THE GREAT AFFAIRS OF THE NATION AND A FAR BETTER LEGAL POSITION THAN IN ANY EUROPEAN COUNTRY TODAY.



"ONE OF THE MOST REMARKABLE FACTS DURING THE INDIAN WARS IS THAT WHITE CAPTIVES, WHOSE PARENTS OR HUSBANDS OR WIVES HAD BEEN KILLED BY INDIANS, HAD TO BE GUARDED AND OFTEN TIMES FETTERED IN ORDER TO KEEP THEM FROM RUNNING BACK TO THE CAPTIVITY FROM WHICH THEY HAD BEEN RELEASED. THESE PRISONERS CAME FROM THE FAMILIES OF THE LEADING MEN AND WOMEN OF THE COLONIAL PERIOD. THE ONLY EXPLANATION IS TO BE FOUND IN THE STATEMENTS MADE BY THE CAPTIVES AND BY THE INDIANS, THAT THESE ADOPTED RELATIONS WERE TREATED WITH THE UTMOST KINDNESS AND RESPECT BY THEIR INDIAN CAPTIVES." C. HALE SIPE, HISTORIAN



CORNHUSK DOLL



"FROM ALL HISTORY AND TRADITION, IT WOULD APPEAR THAT NEITHER SEDUCTION, PROSTITUTION, NOR RAPE WAS KNOWN IN THE CALENDAR OF CRIMES OF THE INDIAN UNTIL THE FEMALES WERE CONTAMINATED BY THE EMBRACE OF CIVILIZED MEN. AND IT IS A REMARKABLE FACT THAT, AMONG THE GREAT NUMBER OF WOMEN AND GIRLS WHO HAVE BEEN TAKEN PRISONER BY THE INDIANS DURING THE LAST TWO CENTURIES, NOT A SINGLE INSTANCE IS ON RECORD, OR HAS EVER FOUND CURRENCY IN THE GREAT STOCK OF GOSSIP AND STORY WHICH CIVILIZED SOCIETY IS SO PRONE TO CIRCULATE, THAT A FEMALE PRISONER HAS EVER BEEN ILL-TREATED, ABUSED, OR HER MODESTY INSULTED, BY AN INDIAN, WITH REFERENCE TO HER SEX." - J. E. SEEVER "LIFE OF MARY JEMISON"

IN 1789 AT ALBANY, GOOD PETER, IN HIS SPEECH FOR THE IROQUOIS TO THE COMMISSIONERS OF INDIAN AFFAIRS SAID, "OUR ANCESTORS CONSIDERED IT A GREAT TRANSGRESSION TO REJECT THE COUNSEL OF THEIR WOMEN, PARTICULARLY OF THE GOVERNESSES. OUR ANCESTORS CONSIDERED THEM MISTRESSES OF THE SOIL. OUR ANCESTORS SAID, 'WHO BRINGS US FORTH? WHO CULTIVATES OUR LANDS? WHO KINDLES OUR FIRES AND BOILS OUR POTS BUT THE WOMEN?' THE WOMEN SAY, 'LET NOT THE TRADITIONS OF THE FATHERS WITH RESPECT TO WOMEN BE DISREGARDED, LET THEM NOT BE DESPISED; GOD IS THEIR MAKER.' THE FEMALE GOVERNESSES BEG LEAVE TO SPEAK WITH THAT FREEDOM ALLOWABLE TO WOMEN AND AGREEABLE TO THE SPIRIT OF OUR ANCESTORS. THEY EXHORT THE GREAT CHIEF TO PUT FORTH HIS STRENGTH AND PRESERVE THEIR PEACE, FOR THEY ARE THE LIFE OF THE NATION."



VISIT SIX NATIONS MUSEUM ONCHIDTA, N.Y.



EAGLE DANCE WAND

THE IROQUOIS, INVENT PITCH WAS THAT MORE THAN DRESSED UNIFORMS, LOOKED LIKE THE HEROES DOES OUR P" - DR. A. PARKER, WASOWANEH, SENECA,



AT TWILIGHT OF ITS EXISTENCE, BY THE FATAL MISFORTUNE COULD LOOSEN-NO LAPSE OF QUOIS CONFEDERACY IS THE ONLY LEAGUE OF AN POINT TO MORE THAN FOUR CENTURIES OF CE. NATIONAL AFFAIRS, CIVIL AND RELIGIOUS RITES CIVIL HOUSE.



IT IS NO SURPRISE THAT THE INDIAN, IN THE HIGHEST VIRTUES, NOT ONLY RIVALLED THE "ANointed CHILD OF CIVILIZATION," BUT EVEN SURPASSED HIM IN SOME OF THEM. CONSIDER THE GREAT MOHAWK, THAYENDANEGEA, JOSEPH BRANT.

AT THE PEACE TREATY BETWEEN ENGLAND AND THE U.S., THE IROQUOIS WERE ABANDONED IN ADVERSITY BY ENGLAND, TO MAKE THEIR OWN TERMS WITH THE U.S. BRANT, ENRAGED AND BITTER, JOURNEYED TO ENGLAND WHERE BY FORCE OF HIS BRILLIANT PERSONALITY, HE SECURED FROM "PERFIDIOUS ALBION," LANDS IN CANADA FOR HIS PEOPLE. IT IS DUE TO BRANT'S LIFE-LONG VIGILANCE AND DEVOTION TO THE SIX NATIONS THAT THE GRAND RIVER RESERVATION IN CANADA IS EXTANT TODAY. HERE MAY BE FOUND LARGE GROUPS OF EACH OF THE SIX NATIONS, PLUS MANY OTHER TRIBAL GROUPS WHO SOUGHT SANCTUARY UNDER THE TREE OF PEACE OF THE IROQUOIS CONFEDERACY.



IROQUOIS SNOW-SHOES (GA-WEH-GA). IN ADDITION TO THESE, ALMOST ALL THE OTHER INDIAN INVENTIONS AND CLEVER INNOVATIONS WERE NOT ONLY PLAGIARIZED BY THE INVADING WHITE RACE, BUT PASSED ON BY THEM TO ALL OTHER PEOPLES OF THE WORLD.

IROQUOIS ARROWHEAD



IROQUOIS POTTERY

OF THE "SUPREME BEING," THE IROQUOIS IN MANY HAVE THE HIGHEST CONCEPTS OF THE ANCIENT PHILOSOPHY OF THE WHITE RACES. THAT THE INDIAN, WITHOUT THE AID OF REVELATION, SHOULD HAVE ARRIVED AT THE FIXED BELIEF IN THE EXISTENCE OF ONE SUPREME BEING HAS EVER BEEN A MATTER OF SURPRISE AND ADMIRATION. IN THE EXISTENCE OF THE GREAT SPIRIT, AN INVISIBLE BUT ALL-PRESENT DEITY, THE UNIVERSAL RED RACE BELIEVED, SMALL WONDER THAT THE GODLESSNESS OF WRETCHES WHO PASSED AMONG THEM AS "WHITE TRADERS," PLUS THE APPARENT MULTIPLICITY OF THE WHITES SHOULD LEAVE MANY TRIBES COOL OR APATHETIC RELIGION AS CHRISTIANS.



GA-WA-SA (SNOW-SNAKE) POPULAR WINTERSPORT ON ALL IROQUOIS RESERVATIONS. ENJOYED AND PLAYED BY IROQUOIS OF ALL AGES, IT IS EVEN PRESCRIBED, AT SPECIAL TIMES, FOR THE CURING OF CERTAIN AFFLICTIONS BESETTING "LONG HOUSE" ADHERENTS.



CHILDREN MUST NEVER LET THEIR PARENTS SUFFER IN THEIR OLD AGE. BE KIND TO THEM AND SUPPORT THEM. OUR CREATOR REQUIRES ALL TO LOVE, REVERE AND OBEY THEIR PARENTS...THEIR HAPPINESS IS GREATLY INCREASED BY THE AFFECTION AND ATTENTION OF THEIR CHILDREN. FROM HANDSOME LAKE



ELM-BARK TRAY



TRADE HATCHET

ATION

ted to Indian woman- of our Mother Earth, raise their child- ndian ways, and who ions strong and pure. mothers, sisters -- you now.



"LIFE IS UNCERTAIN...THEREFORE, WHILE WE LIVE, LET US LOVE EACH OTHER. LET US SYMPATHIZE ALWAYS WITH THE SUFFERING AND THE NEEDY. LET US ALWAYS REJOICE WITH THOSE WHO ARE GLAD.... A MINUTE FRAGMENT OF THE SAGE ADVICE AND WISDOM TO BE FOUND IN "GAIWIID," THE CODE OF HANDSOME LAKE.

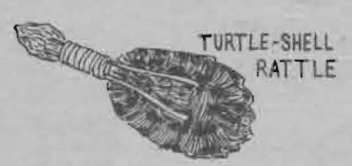


IROQUOIS CORN DESTROYED BY SULLIVAN'S ARMY ESTIMATED AT 260,000 BUSHELS....QUITE A CROP FOR A FEW THOUSAND PEOPLE WITH STONE-AGE AGRICULTURAL IMPLEMENTS....AND A PEOPLE THAT COLONIAL RECORDS AND AUTHORITIES WOULD HAVE YOU BELIEVE WERE ON THE WAR-PATH 24 HOURS A DAY, 365 DAYS A YEAR!!!

HORN RATTLE



BALL-HEAD WAR CLUB



TURTLE-SHELL RATTLE



BARK LADLE

IROQUOIS SNOW-SNAKE





Denver Post Photos by Olivia Fall

TOM-TOM SETS BEAT AND STUDENTS JOIN IN DANCE WITH INDIANS OF WHITE ROOTS OF PEACE. RIGHT IS RARIWISSAKS.

White Roots of Peace Group in School Program

The young Mohawk was giving a long prayer about Mother Earth, and the setting seemed very appropriate. We were sitting in the glass-walled "living room" of the Littleton Area Historical Museum. Outside, we could see the lake and the trees around it. Ducks and geese snuggled up close to the building and peered in at us.

We were about as close as we could get to nature and still be enjoying the warmth of the building. Sakokwenonkwaw, the Mohawk who was speaking to us, brought it even closer.

He was in Littleton along with seven or eight other representatives of an Indian traditionalist group called "White Roots of Peace." The organization, which includes members of many tribes, travels throughout the country, talking with whites and Indians about traditional Indian values and culture. Marilyn Schalte, an old friend of Jerry Gambill, a leader of the group, arranged to have the Indians stop in Littleton; they were in Denver to spend a day with students at Kent School.

All brothers

"We are all members of the same family, all brothers," the prayer said. "Let us all be of one mind, and may our lives be lived according to the instructions of the Great Spirit."

Sakokwenonkwaw spoke in English, but his prayer was a translation of the same message which has been used for generation after generation to open Mohawk meetings. He spoke of Mother Earth, and of trees and of water, each with their own life, being lived according to the instructions of the Creator. He praised the Sun, and Grandmother Moon, and the Four Winds, thanking them for their role in life on the earth.

As the young man spoke, we immediately sensed that these Indians were no "entertainment" group, like one might find performing for tourists at Taos or the Grand Canyon. It might be more accurate to describe them as quiet evangelists, deeply believing in their message and eager to tell others about it.

The group, traveling in a battered bus, includes singers and dancers, and the Indians' colorful dress and long hair attracts attention. Yet their appearance at a place like Kent School is not so much a performance as an attempt

to create an Indian experience, with some understanding of a very different structure of basic values. They use displays, films, songs and dances, lectures, and small group discussions to get the point across.

Respect our culture

What is the point of all this? Probably each of us who took part in the discussion last week took home something different.

If I'd had to summarize it in 25 words or less, it would be something like this: "Don't assume that your culture is superior to ours. Don't force it upon us. Respect us; you can learn from our ways, too."

Gambill and other speakers made it clear they were not asking for respect for the surface culture of Indians — for the music, art, jewelry, beadwork, folk tales, etc., as valuable as these may be.

"We're mostly talking not about 'culture' but about values," Gambill said. "This is as important for Indians to hear as it is for whites, because many Indians have lost their pride in themselves and in their own people."

"How can Indians confront the dominant white society and still preserve their own values?" he asked. "Do Indians have to become white and forget their traditions? Or does only the militant tactic get results? White society doesn't have much respect for the strong, silent type, and being strong and silent hasn't helped the Indian much in past generations."

One of the speakers was an older man, a Mic-Mac Indian from Nova Scotia. He confirmed that White Roots of Peace encounters bitter opposition from some Indians, in spite of the tolerant, low key approach. Many Indians are convinced that traditionalists like the Littleton visitors are trying to live in the past, and that their approach can only hold Indians back from joining the rest of American society.

"We call some Indians 'apples,' one speaker smiled. "They're red outside, but white inside."

I think most of us whites got a little fidgety as we listened to Sakokwenonkwaw tell how many young Indians have been broken down psychologically by presumably well-intentioned whites.

White schools

"Alcoholism and suicides are

extremely high among young Indians," he reminded us. "This is because many Indians have no faith in themselves and no pride. They have lost their roots in Mother Earth and no longer believe in the Indian ways."

He blamed the education system. Government and missionary schools have systematically tried to destroy Indian traditions, substituting the white, Christian point of view.

"I hated school and ran away often with other young boys," he said. "The trouble started because our teachers said we could not speak Mohawk but had to speak English in school. This made learning very difficult for us, because many of us did not know how to speak English before we started school."

"The teachers knew nothing about Indians and told us that our great chiefs, whom we honor like your U.S. Presidents, were blood-thirsty savages who mostly just caused trouble for white people."

Saw grandfather

Sakokwenonkwaw told of seeing a picture of his grandfather in a school history book, and of his pride that finally, the Indians were going to get proper recognition.

He waited throughout the school year for the day when the class would get to the chapter on Indians with the picture of his grandfather.

"The day finally came, and I was so proud," he said. "Then the teacher said we had much to study, and we would just skip that chapter. Tears came to my eyes, and I felt bad in my heart. I stood up and asked why we not study about my grandpa."

"The teacher yelled at me, 'The

sooner you Indians forget the past the better off you will be. All that is water over the dam. It will be better for you to learn modern ways and get off the welfare rolls."

The Indian school, created by a white society according to white standards, taught the children "Yankee Doodle" and "Ring Around the Rosie"; but they heard no music with tom-toms and rattles. They drew pictures of Halloween and Christmas, but not Indian designs.

Their Indian religion was downgraded. Even though the physical torture of earlier days no longer took place, the youngsters were humiliated if they did not adopt Christianity.

The result, understandably, was bitterness, frustration, a loss of identity, great confusion, and a loss of pride in Indian ways.

"But haven't things improved and changed in the last few years?" we asked. A member of the audience who had taught in Bureau of Indian Affairs schools corrected our naive thinking.

"Things have not changed," he said. "There is a great fear of anything which upsets the status quo, and Indians still have no voice in the education of their own children."

Remembering "the Siege of Fort Littleton" last year, I asked whether Indians would be better off without the Bureau of Indian Affairs.

"No," Jerry Gambill replied. "As bad as the BIA is, at least it is the one agency which provides access to Washington for Indians. Without the BIA we might have no way at all to speak out. But we need big changes to give Indian

people a real voice in their own affairs. We believe it must start with Indians themselves, realizing who they are and what they can do by working together.

"This is one reason for our publication 'Akwasne Notes.' We reprint stories of interest to Indians from all over the U.S. and Canada so we can understand and help each other. We send out 13,000 copies monthly.

"Once Indians get together, then perhaps we can bring about the changes in American society which we think are necessary.

"If Indian children are getting a one-sided education, white children are also getting a biased

view. If treatment of one minority group is unfair, others will suffer too. If Indians can teach white men about nature and the environment, then white men will be better off too."

A quote from the editorial in the January-February issue of "Akwasne Notes" might be a good way to sum up what White Roots of Peace and some other Indian groups seem to be working toward:

"The 'Indian Revolution' has to do with a People getting back their culture, and the freedom to determine their own destinies. We say we want change, that we do not want our children to become assimilated, that we do not like the 'white system' . . .

Arapahoe Herald, Littleton, Colo.

Scratch Pad

BY GARRETT RAY

Indians want to run their own lives

Indians want to run their own lives

Indians want to run their own lives



Baby By-the-Falling-Waters joins the fight



Kahn-Tineta

The GAZETTE, Montreal, Tues., Feb. 23, 1971

By
Chris Allan

Yesterday morning the phone rang beside her bed in the Royal Victoria Hospital.

Kahn-Tineta Horn was feeding her baby at the time.

"I am asking you to stop having any more children," said a woman's voice. "I think you are disgusting."

Kahn-Tineta Horn is a full-blooded Mohawk Indian from Caughnawaga. She is 28 years old. On Friday morning she gave birth to her first child, a girl she has called Kanawahere, which is a soft sound that means "by the falling waters."

NOT 'MRS. HORN'

But beautiful names do not head off ugly phone calls. This is because although the hospital switchboard refers to Mrs. Horn, it is not so.

"That must be the hospital policy," she said. "I keep correcting them. It's Miss Horn."

Kahn-Tineta Horn is a very controversial figure. When she was 22 she was Canada's Indian Princess but then she got into a fight with the National Indian Council who took the title back.

Another fight took place on the editorial floor of the Toronto Telegram when she marched in and started a whiz of a two-fisted brawl with a writer for the unflattering things he had put in the paper.

So it was out of character when she informed an Ottawa audience in mid-December that she was about to have a full blooded Indian child and what's more she was about to have at least five more of them and what's more she has

no intentions of getting married in the meantime.

'MY WORK'

"I have my work," she said. An advocate of Indian rights for at least eight years, she opened up an office called the Indian Legal Defence committee here 18 months ago.

"My idea of marriage would be to be at home and serve a man. I can't marry because I want to continue with my work but this doesn't mean I can't have children."

According to a lot of other people it does. The crowd in Ottawa was hostile but it was nothing compared to St. John's, Nfld., three weeks ago.

There she was called a prostitute, shouted down in a noisy crowd of 1,000 people and received a bomb threat against her life that prompted police to clear the hall.

"I was really surprised," she said. "I am having my children to repay the gift of life given to me by my Indian ancestors. They are going to be my children and I'm going to pay for them and they won't be on welfare or anything involving the taxpayer."

"So why should anyone be upset?"

She tugged at the edge of the sheet. She has long, slender fingers and there is no jewelry. No hurried rings.

"It's only the white people who have reacted like this," she said. "No Indians have criticized me yet."

But she admits perhaps people got upset at the way she flaunted her intentions. She also admits that after St. John's she didn't bother to mention them at subsequent speaking engagements.

"I lost so much weight, it wasn't very noticeable," she said.



(Gazette, Garth Pritchard)

Kanawahere and mother

KEPT WORKING

She worked right up until Thursday night. Then her sister took her to the hospital at 4 a.m. and she had the baby about five hours later. She says this is the way Mohawk women have their children, without any fuss.

"I could have had it on the reserve, but my family insisted on the hospital," she said.

It is a family of nine, and her mother. Her father was a high steel worker but he was killed in a fall when she was 12. He died just when she was finding out in a Brooklyn schoolyard that the world

outside the reserve was a completely different place.

'Working for My People'

Thorpe's Daughter Indian Activist

COURIER-POST, Camden, N. J., Thursday, February 4, 1971

By SUSAN BERMAN

Special to the Courier-Post

DAVIS, CALIF. — "One day I woke up in the home I had lived in for 12 years in New York and said: What am I doing here? I should be working for my people," said Grace Thorpe, daughter of famed Indian athlete Jim Thorpe.

So she sold her house, quit her job, and has been working for the Indian people for the last three years.

So far, she's been arrested three times for Indian invasions, been public relations director of important Indian projects, lived on Alcatraz Island off the coast of San Francisco for three months and is presently the coordinator for Deeganawidah-Quetzalcoatl University, established for Indians and Chicanos.

Grace Thorpe is a large jovial woman who jokes about her size. "I'll never forget the Ft. Lawton, Wash. invasion," she said. "An officer yelled out, 'Apprehend that woman,' and two young policemen came over and said, 'Madam, you are apprehended.' I'm nonviolent so I said, 'Fine, but you'll have to carry me,' and I sat down. One stayed to guard me and the other went for help because I'm so heavy."

Grace talked from her office, a temporary Army barracks near the University of California at Davis, where she is coordinating plans for the new university. Her office is decorated with posters of famous Indians, the bumpersticker, "Fight taxes; give the land back to the Indians," a photograph of her being carried away by the six policemen and a painting she did of the San Francisco skyline when she was on Alcatraz.

Her long dark hair is pulled into a twist and she is wearing a red pantsuit with a long jacket and silver and turquoise Indian jewelry.

"I was born in Yale, Oklahoma, the same place my father was, and I went to the same Indian boarding school that he did," she said. "My mother was a white woman and when I was still small, my parents got divorced. I spent the first part of my life traveling back and forth between them."

However, Grace, a member of the Sauk-Fox tribe and a direct descendant of famed chieftain Blackhawk, was very close to her father and took great interest in Indian culture. Jim Thorpe, named Indian athlete of the half-century in 1950, died in 1953. Grace's mother lives in Hawthorne, Calif.

Miss Thorpe joined the Women's Army Corps in World War II and was stationed in New Guinea for most of her two and one-half years in service. She married Fred Seeley and they had two children, both born in Japan. Her son, Thorpe Seeley, died in an automobile accident while a teenager, and her daughter, Dagmar Seeley Christianson, is married and a junior at Goddard College in Vermont. The Seeleys were divorced several years ago.

"Most of my years have been spent in advertising and public relations," the Indian woman reported. "I sold Yellow Pages to businesses for 12 years in New York," she said. "In fact, that morning when I woke up and decided to quit, everyone thought I was crazy, but I knew it was the right thing to do."

Grace Thorpe is bright, articulate, rational and, above all, efficient and hard

working. Although she received no formal education after high school, she has enrolled and completed many short programs, among them the Industrial Development Council at Arizona State University and several courses in the University of Wisconsin's extension program.

Her jobs have been as varied as her education. She was once director of a Welcome Wagon program in New York. She has a real estate license and has sold land in Arizona.

After Miss Thorpe left New York, she worked for a year for the National Congress of American Indians.

"My job was to interest industry in building plants on various Indian reservations," she explained. "There's no reason we can't train our own people where some factories have training schools for the Indians. Let Indians train Indians."

In January of 1970, Grace read about the successful Indian invasion of Alcatraz.

"I thought, gosh, that sounds like a great idea," she recalled.

A week later she was on the island. She handled all public relations work for Alcatraz for four months and lived on the island. It is to her credit that the issue received such widespread press coverage.

Then in April, she moved on again. This time to the invasion of Ft. Lawton, Wash.

"I just packed three Indians— friends — into my car, threw in my belongings and drove to Ft. Lawton. The only things I really needed there were my boots and my sleeping bag."

She was arrested and jailed and some of the Indians men were beaten. But the next

week she appeared at the Surplus Land Hearings in Washington, D.C. and took a contingent of five Indians to the East for interviews with the media.

Three months ago, Grace decided that the Indian women should unite to add a little political muscle to the cause.

"We Indian women decided to start beating the drum for ourselves," she said. "We formed the National Indian Women's Action Corps. We want all Indian women who want to be active to join us in

finding solutions to our problems."

Far from a Women's Lib group, one of the purposes of this new organization is to strengthen the Indian family unit.

"Indian children are still sent away from home to attend boarding schools, and the urban families usually have little time to spend together," Grace pointed out.

"We want to change this and encourage stronger family units."



—Photo by Demetre Larios

GRACE THORPE

Hollywood, California - 90028, Thursday, January 21, 1971

INDIANS ON WARPATH VERSUS 'NIGGER CHARLIE' AS DETRIMENTAL

By Whitney Williams

Screen Actors Guild has been asked by Indians in various parts of the U.S. to use its offices in preventing production of an indie feature, "Nigger Charlie," as detrimental to their race. Film is on the agenda of a N.Y.-based company, Spangler Productions Inc.

Letters have been pouring into the guild, mostly addressed to SAG prexy Charlton Heston, at the rate of two or three daily, from as far away as Fairbanks, Alaska, and such other states as Florida, Massachusetts and Oregon. Communications are in protest of pic's theme, questioning the truth of a reported one-man putdown of an entire Indian attack on a wagon train by a lone black man.

Spokesman for the Guild yesterday made clear that proposed film is not a Hollywood production and that Spangler Productions is not a Guild signatory. As such, SAG has no jurisdiction over situation, it was emphasized.

One letter to Heston, written by M. McGowan, publisher of the Cherokee Examiner, of John Day, Ore., claimed proposed picture was a "racist" movie and against Indians.

Spangler disclaimed any such intention, and said production instead was to be the story of a black man, and Indians were purely incidental, although figuring in story.

"We are not emphasizing Indians in our picture. It is a factual story of a man," Spangler said. "It will be detrimental to no one."

If you don't think changing to Black cowboys is an improvement, write Spangler Productions, 155 E 55th, New York.

Script, according to Spangler Productions, was written by James Bellah, based on what was said to be a true article that appeared in L.A. Herald-Examiner, and also in books later written on subject. It was added that only head of company and Bellah had seen screenplay, so company couldn't understand protests from anyone at this time.

Guild reported yesterday that a story appearing in the Tundra News, Fairbanks, Alaska, asked subscribers—ostensibly Indians—to write Heston in protest. One of the letters received by guild came from an Indian girl named Pineapple Whitecomb, a student at De-fiance College, Ohio.

While Negro actor Woody Strode originally had been pencilled in for title role, Spangler said that in a rewrite by James Bellah of his screenplay the role is now set for a man between 20 and 23 years.

Spangler also plans to make use of as many Indians as possible in picture, if he is able to do it in U.S. Pic is now budgetted at \$750,000, he noted.

Producer said it was his intention to have a black man play a hero, and this was his purpose in making film.

'Goin' Back' With a Sioux

By Dorothy McCardle



By Steve Szabo—The Washington Post

Indian singer Floyd Westerman and a painting by R. Winters.

Anyone having trouble buying Floyd's album can get it by sending \$5 to AKWESASNE NOTES Mohawk Nation, Roosevelttown, N.Y. (postpaid). It has a lot to say. We recommend it.

I'm goin' back, back to the land I love

I'm goin' back where the skies are big above

Back to the land I left behind
Back to the pride that I must find

Leave me alone, can't you see I'm goin' home

Floyd Westerman, full-blooded Sioux Indian, likes these words better than any others he sings in his first record album, titled "Custer Died For Your Sins."

He sang them last night as he accompanied himself on his guitar at the Soul Shack, at 1221 G St. where he appeared under the sponsorship of Sen. and Mrs. Fred Harris (D-Okla.) and Sen. and Mrs. George S. McGovern (D-S.D.). Westerman is from Sen. McGovern's home state of South Dakota. His appearance was to promote his album, which he autographed for all buyers.

His black hair grazed his shoulders and was held back

by an Indian beadwork headband. With his blue jeans and boots, he wore a lavender tie-dye silk shirt. He had an Indian ring on his right hand, like the one his New York-born wife, Marcelle, wore on her left hand. He said that all he wore had been given to him.

"Indians give each other things," he said. "Values of the Indians are directly opposite those of the white man."

He is not interested in making money either.

"Indians have something to say about living that the white man does not," he said. "Indians have no aspirations just to make money."

He won't tie himself down to a concert schedule because, then, he would find himself "slave to a member." He just wants to go right on singing his message of "Goin' back" to the values of his forefathers.

EDITORIAL

THE NATIVE NEVADAN

Tonto Rides Again

One of the most disgusting tv shows dealing with Indian people I've seen since "Custer" was on "Marcus Welby, MD" which is rated as one of the best series of the season.

The story was about a Navajo couple who learned a trade "from a new BIA training school" and they were "making it" in the Los Angeles area. She as a secretary and he as a welder.

The show focused on the man since his health condition was the entire plot. He had emphysema and being a welder on a high rise in the middle of the LA smog... well, that was the story. "How To Get Him Down and Away Into Clean Air Before He Damages His Lungs Further."

After learning of his condition, Welby suggests he return to his reservation for rest and some clean air so his lungs could heal. The dude emphatically states he would not go back to the "reservation where there is nothing but animals and we cannot live like our parents."

He went on further to explain how he and his wife "broke away from the reservation and even that took guts!" Everytime he said the word reservation it came out like a curse.

Anyway, later into the program, he learns his wife is expecting and despite the fact he had to quit his job, had house payments, and other assorted and related bills, he is still determined to stay and let his wife have her baby in a LA hospital... "instead of in a hogan full of medicine men and midwives."

Not only that troubles him, but another reason for not allowing the baby's birth on or near the reservation "because her parents are canyon people and backward for even them... and if they ever got hold of the baby, they'd fill it and us with so much superstition that we'd never get out again."

But Welby persists and tells the dude of a brand new PHS hospital where he can go for treatment and surgery (his condition had by then worsened). The dude explains to Welby that in order for him to enter said hospital, he "must establish residence on the reservation and get back on the tribal rolls. And we are not that beaten yet!!!"

Now the wife persists and he does consent to a stay in the hospital. And while recuperating, he is being retrained to be a carpenter so he can leave again. No doubt his leaving his people probably was the best thing... for his people.

The only bright spot in the entire hour program was two 15 second shots of the girl's mother. She was a REAL Navajo.

Now then, is there any better reason to encourage a career in writing?

Not Always Bad Guys

Indians Demanding Better Portrayal

HOLLYWOOD (AP) — First the blacks. Then the Chicanos. Now the American Indians are stepping up their demands to a better portrayal of their people on the movie screen and more jobs in the film industry.

Through most of film history, the Redskin has been portrayed in the worst possible light. Except for rare films like "Broken Arrow" and "Cheyenne Autumn," the story of the West has been told through white man's eyes. The Indian generally has been shown as the most savage of savages.

"I don't think our people were that mean," says Chief Dan George, the British Columbia Indian who won the New York Critics award for supporting actor in "Little Big Man."

"Throughout the world the image of the Indian is wrong," says Jay Silverheels, veteran Hollywood actor most noted for his Tonto with "The Lone Ranger."

"Movies have always projected the Indian as the aggressor, interested only in acquiring scalps. This is an inaccuracy. Many of the tribes were peaceful people who fought only when their territory was threatened."

Indian groups are becoming active in combatting what they believe is a bad screen image.

Recently Warner Bros. starred Anthony Quinn in the film version of a well-known novel, "Nobody Loves a Drunken Indian." Indian organizations first protested the casting of

Quinn, arguing that a real Indian should be used. Later they relented, agreeing that since Quinn is part-Mexican he might have some Indian blood.

But the title infuriated many Indians, who resented the connection of Redskins and alcohol. Warner Bros. bowed to the protests and retitled the film "Nobody Loves Flapping Eagle." It was released simply as "Fla."

In Minneapolis the film "Horse"—which shows an English nobleman treated as a beast of burden by Sioux Indians—was picketed by a group called The American Indian Movement.

"Every time there is a movie in which Indians are portrayed as villains, we get protests," says a spokesman for the Motion Picture Producers Association. "Now we're getting pressure from the militant Chicano groups, too. They include the Indians in their cause."

Like the blacks and the Chicanos, (Mexican-Americans), Indians are now seeking more employment in the film industry. A one-girl campaign is being conducted by Sandy Ego, a full-blooded Apache from Albuquerque, N.M., who is starting what could be a promising acting career. Within a year she has appeared in such television series as "Bonanza," "Men from Shiloh," "The Psychiatrist" and "Adam 12."

"I've portrayed a shameless hussy, a spitfire, a pregnant squaw, a mistreated Indian—ev-

erything except a role that shows an Indian can think," says Miss Ego. "This shows the white man's concept of the Indian. It's nothing malicious, just a lack of understanding."

"On 'Adam 12' I played an Indian girl who lost her baby, and the director said, 'Don't show too much emotion.' The idea was that Indians are stolid. Ridiculous. I played it the way any mother would if she lost her baby."

The actress, 21, says she has been turned down for roles because the producers wanted "American-looking girls." She argues: "Who could be more American-looking than an Indian?"

She adds: "If a Negro can be a secretary in a series, why not an Indian girl? Or a Japanese? Or a Eurasian?" Silverheels, the only Indian on the board of directors of the Screen Actors Guild, has been campaigning for greater use of Indian actors.

Says Silverheels: "The Indian is in the same position the Negro was many years ago when Jackie Robinson was breaking the color line in baseball. The Negroes have been very effective in getting their rights. They can hold out the threat that if they don't get equal treatment, movies can be boycotted by millions of Negroes."

"Indians don't have that power. There are only 600,000 of us. A boycott by Indians would not mean the loss of money that a Negro boycott could bring."

I am a Chief, but my power to make war is gone, and the only weapon left to me is my speech. It is only with tongue and speech that I can fight my people's war.

—From Soliloquy, by
Chief Dan George

By MARCI McDONALD
Star staff writer

You sense as soon as he walks into a room that Chief Dan George has chosen his weapons well.

There is a kind of calm that falls, a charisma that comes with him, whether you first sight the majestic sculptured, silver head in person or flickering full-color across the screen at Loew's Uptown I where he reigns above a 200-watt cast as Old Lodge Skins, the eternal enduring Cheyenne chief of Arthur Penn's tall-tale frontier epic, *Little Big Man*.

Quick-quipping *Time* magazine was reduced to raptures by his performance as Dustin Hoffman's adopted Indian grandfather. Raved its reviewer: "Dan George's stoicism and grace give him an almost biblical presence."

New York film critics not only agreed, on Monday night they presented him with their highest award, an aluminum-on-wood plaque inscribed to the best supporting actor of the year.

So far, in films, scores of guest-shots, one of which comes up with actor son Len on the CBC's *Manipulators* Feb. 28 and the play he did last year at the National Arts Centre, *The Ecstasy of Rita Joe*, his fears have been unfounded as critics lavished praises on his presence. Now, with a Hollywood agent and the film critics' award, he is suddenly swamped with offers.

"But I will never leave the reserve," he says.

He also refuses to take a role that deprecates Indians.

He protests, with a pained look, a script in his brass-plaquetted attache case that has him as a drunken chief.

"The Indians are not a bloodthirsty people—not savages like the history textbooks like to relate. If I could make them understand by talking that all people are human beings . . ." he pauses . . . "I'm using my talent, instead of a weapon."

In school tours he promotes pride and self-development of reserve land "so we are making money for the Indians and not for some company who gives us only a small rent."

At Vancouver's centennial celebrations, he took the boldest step of all, stood before a hushed audience of thousands in the imposing purple metallic and cedar-paddle regalia his daughter designed for him and refused to be namby-pamby:

"Today, when you celebrate your hundred years, Canada," he intoned, "I am sad for all the Indian people throughout the land."

His tears fall

He worries now about his wife at home in the hospital, but through the whole day's interviews the worry never once slips out, etched on his voice or face as he impassively submits to interview after interview.

"But that's something you cannot hold when you're alone," he says. "A lot of times my tears fall until I fall asleep."

Bitter? You ask him if he's ever bitter.

And he says simply, quietly, "I wouldn't call it bitter. Sometimes it does hurt inside of me. But the philosophy of our people is not to show our hurt."



CHIEF DAN GEORGE in 'Little Big Man.'

By WILLIAM WOLF

NEW YORK — Chief Dan George, Squamish Indian from Vancouver named 1970's best supporting actor by the New York Film Critics, says "I like the paycheck" when it comes to acting, but attaches special significance to the acclaim he has been receiving.

"Indian people across the United States and Canada have been writing me letters encouraging me to keep on acting because they say it is raising the standards of the Indian trying to advance in a modern world," said the 71-year-old, white-haired chief.

The idea of Indians taking leading roles in movies, apart from winning top awards, is a rarity in the film industry. The customary casting habit is to paint make-up on white actors and give them the parts.

"Ten years ago my son, Bob, was in a TV show and the director wanted to have someone for the part of an old Indian," recounted the chief concerning the start of his career in his slow, deliberate manner of speech.

"My son asked whether he might consider an old Indian for the part." The chief smiled at how unorthodox such an idea seemed. Bob got his father, who had no previous experience, and since then he has been sporadically involved on the acting scene.

The big break came when Arthur Penn chose him to play the chief in the new movie, starring Dustin Hoffman. A member of the Screen Actors Guild, the chief had until then been appearing in minor roles in Canada and Hollywood.

Chief George had for most of his life been a longshoreman. He talked about his past, the changes he has seen, and the contemporary situation for his people.

"I was born where I live now," said the elderly but physically fit-looking actor. "At five I went into an Indian boarding school, where I stayed until I was 16—as far as the government let you go. My father realized there was going to be a change, and he felt education was necessary to survive, because our territory couldn't supply the food we needed. I've seen Vancouver grow to what it is today, and the change of our people from the authentic way of life to modern living today."

"When I left school I started to work. There was a lot of timber on our reservation that wasn't touched. I was a logger for a while, until I was married in 1919. Then I went to work on the waterfront and did that until 1947. Since then I've taken odd jobs."

"I was elected chief and served for 12 years, then my younger brother was elected. But I am honorary chief. This is one of the biggest honors and it would be an insult if I didn't use the title."

The chief, self-conscious about his responsibilities as an actor, asserted: "I would not take a part that lowered the standard of the Indian. I know my people wouldn't like it."

What is happening among younger Indians?

The chief thought about the question, and said: "They have to change in their way of life, and in doing so, I wouldn't like to see them lose their heritage."

Chief George isn't very happy at some of what he sees in the world. About the My Lai massacre, he noted that there could be a similarity to what happened to his people in the frontier days. Referring to the Custer portion of *Little Big Man*, he said:

"Years ago the general public felt bad that Custer and his army got wiped out. Toward the end of the picture you feel that Custer got the punishment he deserved."

"There shouldn't be such a word as war," he continued. "Our people, the natives of North America, buried the tomahawk, and it has been buried ever since."

He doesn't much care for the frequently used term "Indian problem." Explained the chief, "We haven't got any problem. It's your problem. You don't like the way we live, and in the last 100 years we have had to change our way of life."

They're finally letting Indians portray Indians

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Scene from "Little Big Man."

JANUARY 16, 1971 / GUARDIAN

"LITTLE BIG MAN,"

directed by Arthur Penn, produced by Stuart Miller,
screenplay by Calder Willingham,

Cinema Center Films, released by National General Pictures ..

Surely it is no accident of time that awareness of the genocide practiced against the American Indian peoples should begin to find sizeable expression in our mass culture precisely when the evidence of U.S. genocide in Vietnam has become incontrovertible. The facts of the brutal and deliberate policy of extermination practiced by the U.S. government against the Indian peoples have been available for quite some time. And there have even been historians to document the charges.

But it has not really been possible for general consciousness heretofore to assimilate this knowledge into its perception of history. The reality of Vietnam, with its saturation bombing, My Lai, chemical warfare and the "uselessness" of 45,000 dead GIs, has created an atmosphere in which it is now possible, for the first time, for America to begin confronting its past. And one of the reasons it has become "possible" is because significant sections of the ruling class itself are now finding it necessary to figure a way out of the military/economic disaster which the counterrevolution against the Vietnam people has created for the U.S. This political "necessity" has given rise to a "sensitivity" to the inhuman nature of this war (as though any imperialist war could claim to have a "human" nature) which now has begun to manifest itself in the popular arts.

"Little Big Man" addresses itself to an emerging emotional climate in our country. It evokes horror at the brutality and patent injustice of the white man. It evokes sympathy for the Indian and a typically romantic admiration for Indian culture and society. It may even evoke feelings of guilt on the part of some who may become aware of their own unintentional complicity in the working out of the imperialist system.

For all this, "Little Big Man" is an ambivalent work, suffering as much from its aesthetic uncertainties as from the limitations of its implicit liberal reformism. The film is constructed in the form of a tape-recorded interview with Jack Crabb, now 121 years old, who recounts the exploits of a long and varied life as "adopted" Indian, sod-buster, frontier store-keeper, snake oil salesman, gun-fighter, lover, drunkard, horse-wrangler in Custer's ill-fated army and several other identities.

Reversal of role

History has caught up with one part of the myth by recognizing that Gen. George Armstrong Custer was a vain-glorious ass. He may not have been quite as foolish as this film makes him out to be, but our pleasure at the desanctification of yesterday's hero will compensate for whatever stretching of truth is involved. Our sensibilities may be satisfied by the role reversal of soldiers and Indians and the "exposure" of imperialism's brutality. But it is, come to think of it, a rather inexpensive concession that the system has made. It never confronts any question which might begin to touch on the guilt, not merely of a Custer or a handful of "Indian-fighters," but of an entire social system which required the blood sacrifice of a people for its conquest of a continent.

Despite these and several other misgivings, it's a movie well worth seeing. Newly developed concerns are on display and they manage to provoke some scenes which are deeply moving. Some of the laughs are cheap, but others are genuine and good fun. It's a film that seldom lags despite its length (2½ hours) and some of the photography borders on the spectacular. And besides, there aren't that many flicks which even come close.

Irwin Silber

Chief Joseph: Story Of A Proud Chieftain



OLD PHOTO — This old undated photograph of Chief Joseph was brought to the attention of Dr. and Mrs. Gordon Alcorn, Tacoma, by the assistant librarian at the Washington State Historical Museum. From sources checked by the Alcorns, it is believed the picture was taken after the 1877 war. The woman, at left, could

By DR. and MRS.
GORDON ALCORN

Besieged for five days in shallow pits, swept with cold, snow-laden winds, 418 hungry and dispirited men, women and children at last surrendered with Joseph, their only remaining leader.

They were the pitiful remnants of five "non-treaty" bands of the proud Nez Perce Nation, moved to cold, clean streams and bracing air.

Here in Kansas they were to live in a swampy area, by springs swarming with mosquitoes. Twenty-one died of malaria before July, 1878. In that month they were moved to the Quapaw Indian Reservation in Kansas.

Enroute by train in sweltering temperatures, three more died. Joseph's wife, Springtime, suffered a heat stroke while waiting in the railroad station.

Quapaw was little better than Leavenworth — the Nez Perce called it "Eeish - Pah" (Hot Place). Bewildered and homesick, 47 more of them died the first three months.

A party of thirteen, led by Yellow Wolf, Joseph's cousin, and including Kap - Kap-Pon-mi, slipped quietly over the border from Canada in June, 1878.

On Aug. 4 they were apprehended and taken to Encl. Lapwai, Idaho.

All except Kap - Kap - Pon-mi were sent back to join the others in exile; she was held at Lapwai. In 1879 she married George Moses and died not long thereafter — childless.

Of his five girls and four boys, only this daughter of Joseph had reached adulthood.

As he watched the sad plight of his people, Joseph appealed to the Indian Commissioner. If they were not moved soon, he said, "We will all die."

Accompanied by sub-chief Yellow Bull, he took their cause to Washington in January, 1879.

The following April an interview with Joseph was published in the North American Review. This poignant article aroused anew the public conscience.

Upon his return Joseph was granted permission to leave the Quapaw Reservation with sub-chief Husis - Husis - Kute (Naked Head), to travel around Indian lands in the Midwest and select a location better suited to their needs.

It was finally decided that nearly 91,000 acres on the Ponca Indian Reservation in Oklahoma would be acceptable.

The Nez Perce were moved there in June, 1879, but they continued to suffer from malaria contracted at Leavenworth. One-fourth of their number succumbed, including Joseph's and Springtime's daughter, aged two.

Said the grieving Joseph: "The Great Spirit who rules above seemed to be looking the other way and did not see what was being done to my people."

The government was finally pressured to act in 1885. On May 22, 1885, the Nez Perce — only 268 now remained — entertained joyously for the Pacific Northwest. But when they arrived, only 118 of them were permitted to stay at Lapwai.

Joseph, with the remaining

be Heyoom-Yoyikt, Chief Joseph's older wife, and behind her, standing, the younger wife, Springtime. The woman, at right, could be one of Chief Looking Glass' widows whom Chief Joseph married while in exile. The two children are probably Chief Joseph's nephews.

pursued by the United States Army for almost five months as they struggled toward sanctuary in Canada. They had not quite made it.

Many of the original 800 had been slain at the Big Hole and later battles.

Of those who escaped at Bear Paw, a few were killed by the Gros Ventres and Assiniboinés; some were captured by the soldiers. Many made it to safety in the encampment of Sitting Bull in Canada.

On Sept. 30, 1877 Nelson A. Miles' Seventh Cavalry suddenly attacked, splitting the Nez Perce encampment in two.

In the heat of battle Joseph threw a rope to his daughter, 12-year-old Kap - Kap-Pon-mi: "Catch yourself a horse and join the others." She raced away with a small group including the mother of Yellow Wolf. They headed for the Canadian border.

Joseph, alone of five head chieftains, remained alive. Hah-Tah-Kin (Palouse Band) had died at the Big Hole. Too-Hool-Hool-Zote (Snake River Band) and Looking Glass (Middle Fork of the Clearwater) were slain at the place of surrender. Ollakot, Joseph's brother, died there too.

Grieving for him and worried now about his daughter and all his people, Joseph capitulated.

Months later he said, "I could not bear to see my wounded men and women suffer any longer; we had lost enough already. General Miles had promised that we might return to our country with stock we had left. I believed General Miles or I never would have surrendered."

The captives were given food and some medical attention. Then preparations were made for the tedious march to Fort Keogh, near present-day Miles City, Mont.

There, on Nov. 1, Miles was ordered to take them to Fort Lincoln. Aboard 14 flat-boats all the sick, old people and children were floated down the Yellowstone. The others rode horseback, escorted by Cavalry.

They arrived at Fort Lincoln near Bismarck, on Nov. 16.

Here the dejected Indians were surprised by a warm and sympathetic welcome from townspeople who admired their courage.

A feast was prepared for them in the Center Square of Bismarck. Miles appealed to Washington by special dispatch for release of the prisoners but his request was vigorously refused.

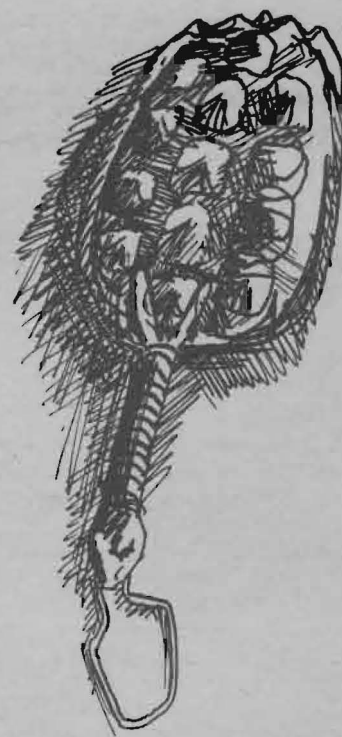
It was now his painful duty to try and explain the denial to Chief Joseph.

The Indians were taken to Fort Leavenworth, Kansas, by train, arriving there on Nov. 23.

A more dreadful place could hardly have been selected for these mountain people. Accosted by 150, was sent to the Colville Indian Reservation in the State of Washington.

Joseph kept pressing for the return of his people to their old home in Eastern Oregon, but as the years passed, his heart grew even more "sick and sad."

He often said, "I deny that either my father or myself ever sold that land. It is still our land. Yes, I love that Land of Winding Waters more than all the rest of the world."



In August, 1899, he was allowed — for the first time since 1877 — to visit the Wallowa country.

Max Wilson of Joseph, Ore., recalled that when he was 14 years old, he followed Joseph for the several days he was there.

He watched Joseph weep as he stood by his father's grave (Old Joseph was the renowned Tu - Eka - Kas whose remains were later moved to the end of Lake Wallowa). Wilson remembered, too, how Joseph had stared such a long time at the awesome mountains mirrored in the lake.

In 1903 the aging Chief made another trip to Washington. This time he was accompanied by his nephew, Samuel Tilden. His appeal to President Roosevelt: "If only they would give me a small piece of land for my people in the Wallows with a teacher, that is all I would ask."

Finally convinced that this would never be, Joseph died quietly in front of his lodge at Nespelem on the Colville Reservation in Northeastern Washington.

It was Sept. 21, 1904, and he was 64 years old.

He was buried in a simple ceremony, but the following June a great funeral feast was held with an impressive reburial ceremony.

His body was moved to a higher spot in the cemetery, where a 7-foot monument had been placed.

Nearly blind, old Chief Yellow Bull, dressed in Joseph's finest buckskins with his war bonnet and seated on Joseph's most spirited horse, delivered a magnificent funeral oration.

Because of Joseph's grief over the banishment from his old home where he so longed to live out his life and be buried, a dramatic ceremony was held at Nespelem on Friday, May 31, 1903.

A large wicker basket containing earth from a foothill in the Wallows was transported to the Colville Reservation. In a solemn ceremony, one of the oldest on this Continent, sad-faced, elderly Nez Perce women moved slowly in their moccasined feet around the fenced-in grave of their Chief.

Chanting softly, they tolled a bell as they turned a complete circle. They sprinkled earth from the Wallows over the grave; then lifted wrinkled hands to the sky and mourned.

Symbolically, Joseph of the Nez Perce — Hin-Mah-Too-Yah-Lat-Kekt (Thunder Rolling in The Mountains) — at last returned to his Land of the Winding Waters.



MARCH
WIND MOON

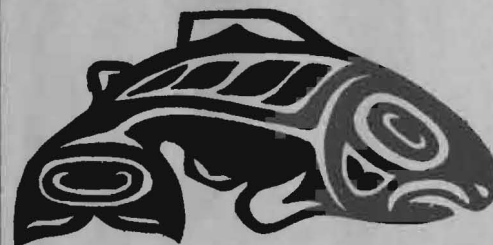
MARCH 1971

SUNDAY



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MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1966 4 Muckleshoot Indians gill-netted in the Green River near Neeley's Bridge in a deliberate fish-in with minuted approval of the tribal council. This struggle over fishing rights in the state of Washington goes on today. 1835 First issue of <u>SHAWNEE SUN</u>, semi-monthly newsletter in the Shawnee language.	1889 Cheyenne River, Crow Creek, Pine Ridge, Rosebud, Standing Rock, the Lower Brule, all Sioux Reservations, were established by Executive Order. This cut down greatly the size of Sioux territory disregarding the old treaties.	1832 John Marshall's Supreme Court decision guaranteed Cherokee sovereignty. U.S. President, Andrew Jackson refused to support this decision and forced the Cherokees to leave their homeland to follow the "Trail of Tears" west. 1871 President Grant causes Congress to pass an act refusing to recognize Indian sovereignty.	1636 Roger Williams enters the country of the Narragansetts after being driven out of Massachusetts by the Puritans. He established a colony there.	1770 Crispus Attucks, mixed blood, Indian and Black, was the first person killed in the Boston Massacre. His mother was Indian and his name meaning "Small Deer" was taken from her.	1864 Navajo Long Walk: 8,000 Navajos were taken as military prisoners to Fort Sumter, New Mexico, and held as prisoners of war under terrible conditions for three years before they were allowed to return home.
1777 Shawnee Chief, Blackfish, led 300 warriors in a raid on Boonesboro, Kentucky. This was to be known as the "Bloody Year" to whites in Kentucky	1782 Glikhilan, noted Delaware warrior was killed and scalped by Whites at Gnadenhuetten (around Carban County, Pa.) 1876 President of the U.S. "restores" part of Crow Reservation to public domain. 1859 Treaty of Point Elliott ratified by Congress.	1881 President of the United States sets "apart" additional tract for Mission Indians of California.	1778 General Washington was empowered by United States Congress to hire Indians. 1816 Skenandoa, Chief of the Oneida, who had persuaded the Oneida Nation to remain neutral during the Revolutionary War of the United States, died at Oneida Castle in New York State on this date.	1858 The Poncas cede their lands to the United States.	1890 Petition to the Governor General of Canada from the people of the Iroquois Confederacy at the Bay of Quinte for the return to the traditional life chief system.
1825 Pottowatomies drive off surveyors giving Battle Creek, Michigan its name.	1842 Death of Wapello, Fox Chief, near present city of Ottumwa, Iowa. 1855 Oto Indians cede all lands west of the Mississippi.	1649 1,000 Iroquois attacked village of Hurons near the shore of Ontario's Georgian Bay.	1876 Colonel J. J. Reynolds launched a furious attack on the Cheyenne camp of Two Moons near the mouth of the Little Powder. The cavalry was badly beaten and fled leaving their dead and wounded on the ground.	1874 President of the United States established a reservation for the Paiute Indians at Walker River.	1867 Chippewas forced to cede lands secured to them by treaty of May 7, 1864.
1890 Death of General George Crook at Chicago, Illinois	1622 Opechananough, Chief of the Powhatan Indians of Virginia attacked the settlement of Jamestown.	1802 \$15,000.00 appropriated by Congress to promote "civilization" among Indians. 1623 Plymouth Colony, under the leadership of Miles Standish, declared war on the Massachusetts tribes to quell expected uprising. 1889 Homestead Act: opened Indian lands in Oklahoma for settlement by whites.	1770 U.S. Attorney General served a notice of condemnation on the Winnebago tribe for lands lying on the Iowa side. The Army Corps of Engineers planned to create a recreational development there. The Attorney General said the Winnebagoes had 20 days to file objections but the Attorney got a Federal Judge to authorize condemnation proceedings the same day.	1713 Combined forces from North and South Carolina brutally attacked the Tuscaroras at Fort Nohoroco on Contentnea Creek.	1814 Battle of Horseshoe Bend: at Tohopeka, a fortified village of the Creeks located on the bend of the Tallaposa River in Alabama, was attacked by General Jackson. 500 Creeks were killed. General Jackson's life was saved by a Cherokee Indian. 1885 Geronimo surrenders to General Crook.
1833 At Fort Gibson, Oklahoma, a group of Seminole Chiefs reluctantly signed an agreement to accept the Creek lands that were offered to them as a result of their removal from their ancestral homelands.	1870 The President of the United States sets apart Round Valley Reservation in California for the Mission Indians.				



THIS CALENDAR will be published in 1972 by White Roots of Peace. It will have photos, art work, and additional material. Readers are invited to send in additional dates to be remembered, explanations of events, and suggestions to the people who are undertaking this project for AKWESASNE NOTES:

Doug & Connie Bradway
Box 1647, Springfield Col.
Springfield, Massachusetts

Cherokees: A Bitter History

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Indians of North Carolina

THE CHEROKEES



BY JERRY BLEDSOE
Daily News Staff Writer

CHEROKEE — If you are a tourist, and you are touring somewhere through the Appalachian Mountains, and you decide that you'd like to see some Indians, you will head for Cherokee.

More than eight million tourists do every year.

If you are a typical tourist, you probably won't stay very long. You may browse through a few garish souvenir shops, buy a pizza or an ice cream cone, have your picture made with an old Indian wearing a lot of gaudy feathers that no Cherokee ever wore until the tourists discovered them.

If you are a summer visitor, as most are, you will most likely decide to stay over for a night. And your motel will no doubt have a swimming pool. The reason you will stay over probably will be to see "Unto These Hills," an outdoor drama about the Cherokees. It was written by a white man. It is a good show, most say. Almost all the actors are white.

If you really want to get an idea of how the Indians live, of what it means to be an Indian in North Carolina, you will need to stay longer, avoid the tourist accommodations, poke around a little.

It will not take long to learn that:

- Cherokee society is essentially controlled by white men.

- Despite great outpourings of aid, and a terrific influx of tourist dollars, Cherokees remain among the poorest people in North Carolina.

And before you leave, you will probably hear that the problem with these Indians is that they are just lazy and stupid. You may even hear that from an Indian.

That whites are in control becomes obvious with a minimum of probing. The most powerful man in Cherokee, the superintendent of the Bureau of Indian Affairs Agency, is white. So are all but two of the heads of the various divisions within that agency, and only one is a local Cherokee.

In the Cherokee schools (Ironically, Indian schools, operated by the federal government, are segregated) there are only eight Indian teachers out of 90, and only two are local Cherokees. The rest are white.

In the three small industrial plants on the reservation, the management is all white.

THE OFFICERS OF the Cherokee Historical Association are all white; so are all but one of the trustees. The general manager is white. So is his administrative staff. A few Indians are employed, mostly as laborers and janitors. In the drama that the association produces every year, all the important production positions go to whites, as do all the major roles. Indians generally get in on the mob scenes.

One out of every three businesses on the reservation is owned by a white. A great many others are owned by "white Indians," tribal members with very little Indian blood, or by "five-dollar Indians," tribal members of no Indian blood, who somehow managed to get on the roll.

A drive through any of the little back roads that wind through the reservation is enough to tell you that a great many Cherokees are poor. If you'd like to find out just how poor, you can get some figures with a little effort.

Then you will know that 70 per cent of Cherokee families had less than \$3,000 income last year, that 10 per cent had less than \$1,000 income.

"It's almost like a South American country," says Johnson Lee Owle, a Cherokee who

heads the Community Action Program. "We've got a few people at the top, a few in the middle, and a lot at the bottom."

Being poor means that many Cherokees suffer from malnutrition and diabetes because of improper diet, mostly starches. Which makes many Cherokees tend to dumpiness.

It means that some live in houses that are nothing more than shacks with weathered tarpaper on the outside, and old newspapers and flattened pasteboard boxes tacked to inside walls to keep out the wind. It means that sometimes as many as three or four families, sometimes more, with oodles of children, will live in one house with four rooms, little furniture, inadequate heating, and no plumbing. Bureau of Indian Affairs figures say that 80 per cent of the housing is sub-standard.

THEN YOU CAN begin to learn why. Jobs, is one thing. The summer, of course, is ripe with jobs serving the tourists. But they don't pay much, usually. And they don't last very long. In the winter, the unemployment rate soars to 30 per cent, and beyond. You will find, too, that those fulltime jobs available to Indians don't pay very much either. Eighty per cent of the people who make \$2 an hour work for the government. Indians usually don't get the good jobs that are available.

You will find, too, that nearly half of the Cherokees over 25 have less than eight years education. And only five per cent have any training beyond high school.

When you have found out these things, you will begin to get an idea then of what it means to be a Cherokee Indian in North Carolina.

You will have seen also what is probably the most important thing of all: that change is afoot. And that it is affecting, or will eventually affect, every member of the tribe.

They live on a reservation in the Great Smoky Mountains of North Carolina.

The reservation contains about 56,000 acres. The land is owned by the tribe, held in trust by the federal government. The bulk of the reservation, called the Qualla Boundary, straddles the Oconaluftee River, some 50 miles west of Asheville. It was the site of an early Cherokee settlement.

Cherokees lived on the present Cherokee lands before white

They are called the Eastern Band of Cherokee Indians. There are about 4,800 of them.

When ever came to this country.

They lived in settlements with log houses. At one time, the Cherokees controlled a great area of what is now South Carolina, Georgia, Tennessee, and North Carolina. But white settlers steadily encroached on these lands. There were battles. During the Revolutionary War, the Cherokees sided with the British. The colonists laid waste to their lands.

CHEROKEE — "It's the In Thing to know an Indian, to be part Cherokee," says Johnson Lee Owle.

He is a young, well-educated, articulate Cherokee, who has decided to spend the rest of his life working with his people.

"I bet half the population of Atlanta is part Cherokee, both black and white."

He smiled. He was being facetious, of course.

WHETHER ALL OF this attention is doing the Indians any good, he isn't sure. It bothers him some.

"I get upset now with people who cry the vanishing Indian for whatever romanticism there is in it."

It raises a good question, though, is the Indian, particularly the eastern Cherokee, vanishing?

Well, not physically, of course: the tribe is increasing. But culturally the Cherokee has been slowly vanishing. And now in the age of TV and fast cars and washaterias, the once distinct old Cherokee culture is all but gone.

HISTORICALLY, the Cherokees have been among the most advanced Indian tribes. They had organized communities and representative government long before white men came messing around. The Cherokees have their own language, their own alphabet. Slowly, over the years, they adopted the ways of the white man, his language, his dress, his religion (there are dozens of fundamentalist churches scattered over the reservation).

An interesting point: many Cherokees apparently don't think of themselves as Indians.

"I think the only time people around here really think of themselves as Indians is when we have the fall festival," says Mike Crowe, 27, a dancer and kindergarten teacher.

"We're too busy being people to think about what it means to be an Indian," says Johnson Lee Owle.

"We didn't recognize we were Indians until the tourists started coming in," says Roy French.

THERE ARE INDICATIONS, however, that the national surge of pride in being Indian is affecting Cherokee.

Mike Crowe dresses in modish clothing. He has long hair. He wears a headband, sunglasses. He is in a dance troupe, recently formed, that is trying to revive some of the old Cherokee dances. Some have already been lost, he says.

IN THE EARLY 1800's pressure was brought on the Cherokees to move west to the Indian Territory. The Cherokees progressively lost more of their lands. Laws were passed denying all rights to Indians. In 1835, some Cherokees signed an agreement with the government agreeing to move to Oklahoma for payment of \$5 million. The agreement was not negotiated with officials of the Cherokee Nation, however, and most Cherokees did not consider it binding.

A couple of uneasy years passed. Then in 1838, 7,000 federal troops swept through Cherokee lands, rounding up Cherokees, putting them in stockades. In October of that year, the government began a forced March of the Cherokees to Oklahoma. The march ended the following March with more than a fourth of the Cherokees dead.

SOME CHEROKEES had escaped the roundup and hidden in the mountains. A few had been allowed to remain. All together there were about 1,000. These became the nucleus of the Eastern Band of Cherokees.

These Cherokees were residents without rights until 1842 when a white trader, William Thomas, secured their legal right to remain in North Carolina. They still did not have legal right to own land, however, and Thomas began buying land for the Indians in his name, using money given the Cherokees for the confiscation of their property. The lands he bought make up the present reservation.

THE LANDS came into federal trusteeship in 1876 after the Indian lands bought by Thomas were jeopardized by creditors. The Cherokees, who had formed the Eastern Band in 1870 to help hold their property, continued to pay taxes on the lands until 1924, when the present relationship between the Cherokees and the federal government began.

Culture Is Slowly Vanishing



Staff Photo By Jerry Bledsoe

Mike Crowe: Busy Being People

And then there is the language.

"The language is slowly going," says Johnson Owle. "I hate to see it, but it's going."

He can't speak Cherokee. He is 35.

"I've got six children," says Mrs. Dora Reed, a housewife. "I'm Indian, my husband is Indian, and none of my children can speak Cherokee. They just don't learn it. We don't use it at home."

THAT IS THE WAY it is. The language is still there. It just isn't used so much. The alphabet is used now and then to make certificates to hang on walls. Some churches still give services in Cherokee. A couple of members of the tribal council speak only in Cherokee during meetings. But it is mostly the older people who use the language now. The younger ones aren't interested.

For years the government tried to eradicate the language by punishing children who used it in school. Now it is being taught again. A little. In the earliest grades. It may be too late.

GENERALLY, CHEROKEE students have trouble with language. English language. That's what they need, says Ted Krenzke, superintendent of the Bureau of Indian Affairs agency.

"We need to teach them English. I don't feel it's all that important that they learn to speak Cherokee. But it's tremendously important that they have pride in their heritage."

You see, Cherokee culture just isn't very useful in a white man's world.

SO IT GOES. Slowly, as cultures do.

The kids buckle up in helmets and pads and trot onto the football field. Then they get in cars and drive around the drive-in restaurants and buy pizza. They don't have ritual dances and medicine men and force marches to play other teams in Indian stick ball . . .

The Cherokee



One Feather

To strive, to seek, to find, and not to yield

OFFICIAL TRIBAL PUBLICATION THE EASTERN BAND OF CHEROKEE INDIANS

CHEROKEE, NORTH CAROLINA 28719

The Tragic Story, Tsali's Sacrifice

By N. B. JOHNSON

In 1838 General Winfield Scott with his several thousand soldiers began rounding up the Cherokees and imprisoning them in some thirteen or more concentration camps preparatory to their removal west of the Mississippi River. A large number of them fled to the mountains and hid in caves and other remote places. They were led by their chiefs Utsala (the Lichen), Yona Gunska (Downing Bear), and Junaluska the descendants of whom constitute the Eastern Band of the Cherokees sometimes referred to as the North Carolina Cherokees. Many died from exposure and starvation.

Mooney in his "Myths of the Cherokees" tells the pathetic story of the supreme sacrifice a Cherokee made to save his fellow tribesmen hiding in the mountains from removal, and the trail of tears. It follows in part:

...One old man named Tsali, "Charley" was seized with his wife, his brother, his three sons and their families. Exasperated at the brutality accorded his wife, who being unable to travel fast, was prodded with bayonets to hasten her steps, he urged the other men to join with him in a dash for liberty. As he spoke each warrior suddenly sprang upon the one nearest and endeavored to wrench his gun from him.

The attack was so sudden and unexpected that one soldier was killed and the rest fled, while the Indians escaped to the mountains. Hundreds of others, some of them from the various stockades, managed also to escape to the mountains from time to time, where those who did not die of starvation subsisted on roots and wild berries until the hunt was over.

Finding it impracticable to secure these fugitives, General Scott finally tendered them a proposition, through (Colonel) W. H. Thomas, their most trusted friend, that if they would surrender Charley and his party for punishment, the rest would be allowed to remain until their case could be adjusted by the government.

On hearing of the proposition, Charley voluntarily came in with his sons, offering himself as a sacrifice for his people.

By command of General Scott, Charley, his brother, and the two elder sons were shot near the mouth of Tuskeesige, a detachment of Cherokee prisoners being compelled to do the shooting in order to impress upon the Indians the fact of their utter helplessness. From those fugitives thus permitted to remain originated the present Eastern Band of Cherokee.

They purchased with their blood the homes now occupied by the Eastern Cherokees. History records no finer act. — From the Cherokee Nation News

Qualla Co-op To Host Open House For Lucy George



By Steve Richman

Deserving recognition will be given to Lucy George, May 18 through June 30, 1970 when an exhibition of honeysuckle baskets is opened to the public in the Member's Gallery of the Indian owned and operated craft cooperative, Qualla Arts and Crafts Mutual, Inc., highway 441 in Cherokee, North Carolina. One of the most ingenious and creative basketweavers in the United States, Mrs. George is a member of the Eastern Band of Cherokee, and was born on November 17, 1897 in the Birdtown community of the Qualla Indian Boundary in the mountains of Western North Carolina.

This exhibition, which was organized by the Indian Arts and Crafts Board and is being sponsored by Qualla, will offer to the public the opportunity to see and purchase outstanding and rare examples of honeysuckle basketweaving. It was during the depression years of the 1930's that Lucy George found it necessary to provide a way to supplement her family's income. Other Cherokee mothers were doing this by weaving baskets to sell or trade at the general store for the household goods needed to feed and clothe their families. Unlike these basketweavers, Lucy George had not been taught basketweaving by her mother, and now found it necessary to learn in the early years of her marriage.

Most of the Cherokee basketweavers used river cane or white oak in weaving their baskets. Lucy George knew of only one Cherokee who used the honeysuckle vines as a basketweaving material. For this

reason, she felt that her chances of helping provide for her family's needs would be better if she started weaving baskets from a material that was not in general use by the other basketweavers. There were no teachers available, and Lucy George realized that she would have to learn by teaching herself, using only the knowledge that she had obtained in visiting in the homes of friends who were

river cane or white oak material, and adapting this knowledge into a new basketry form.

Acquiring an impressive skill in wicker work weaving, Mrs. George began creation of a wide variety of basketry forms made of honeysuckle vines, a material previously considered of little



Finished Honeysuckle Basket

value in her mountain community

Active as a basketweaver for some forty years, Mrs. George today will tell you that she is not getting old, but that her hands are.



Preparation of materials is a lengthy and complicated process. (Indian Arts & Crafts Board Photo)

Letters Of Interest

Cu Chi Vietnam

To the Indian people:

I am writing because of my concern over a topic which, I feel, has been tragically ignored by both the Bureau of Indian Affairs and a great many Indian people themselves. I am speaking of the manner in which the languages, the arts, the customs, indeed the very ancient heritage of our race is being allowed to pass into the oblivion of forgetfulness.

In the case of the BIA, their lack of interest in preserving Indian culture is not difficult to explain. Every part of the Government's policy toward their "wards" has been directed towards assimilation of our people into the great American "melting pot." Thus they intend to end the "Indian Problem" by making the Indian race nonexistent as a separate people.

In stark contrast to the policies of our "government protectors," many of the Indian people allow the heritage of a worthy way of life to die with them by ignoring the responsibility of passing that heritage on to the younger generation.

Allow me to offer examples of the cultural death that faces our

race by using my own tribe, the Cherokee, as an example.

On the reservation how many truly Indian ceremonies or dances do you see? How many young Cherokee men and women do you know who can speak the Cherokee language fluently...

If we the Indian people are not going to make an effort to preserve our own heritage, who do you think is going to? The answer is obvious...

To let the tribal cultures of our race die out is to turn our backs on the very things for which so many of our ancestors fought and died.

In closing, I plead with all Indian people of all tribes to look around yourselves and see the clear cut warning. Already much of the beauty of the "Indian way" has gone on with the old people of our race. Do not wait until it is forever late to think about your heritage. For once the Red Sun sets it will never rise again. Once we die the Cultural Death there will be no need to look for a resurrection.

PFC Ronald L. Blevins
(Cherokee-Shoshoni)



Dhewy Hw' Ot'ay

They Work Here But Their Ties Are Elsewhere

The Indian Center, at 211 South Broadway, is at the heart of Baltimore's Lumbee colony. On Baltimore, Ann, Wolfe, Pratt, Chester and neighboring streets, about 3,500 of the Indians from the rural South have created their own community within the city.

It is a part of Baltimore that has known gradual but continuing population shifts.

Less than two generations ago it was a Polish neighborhood. Before that its residents were upper-middle-class Jews, and before that German immigrants.

The churches, the stores, the white marble steps are reminders and leftovers of these cultural groups.

The Lumbee Indians—most of them from Robeson county, N.C.—began moving into the area at the start of World War II.

Now it is a completely Indian neighborhood, and each year its population grows larger as more Lumbees arrive.

They come in search of jobs. For those who don't own their own farms in North Carolina, work is as scarce now as it was when the migration north began, and the availability of jobs in Baltimore makes the move worthwhile.

Their occupations vary. They are social workers, teachers, factory workers, carpenters, painters, laborers who are paid by the day. Some earn high salaries. Some are on welfare.

Their educational backgrounds vary.

Some have masters degrees, some never finished high school. Most are in-between.

Their appearances vary. Many "look Indian" with straight black hair, dark skin, dark eyes. Others have fair skin, brown or blonde hair, blue eyes.

Many who have lived here since the 1940's still don't think of Baltimore as home. It is where they work. North Carolina is home. Although Detroit and Philadelphia have both attracted job-seeking Lumbees, Baltimore is where most of them come when they move because it is close enough to North Carolina to make frequent visits home possible.

"I've never heard one of our people refer to Baltimore as home," says Herbert Locklear, director of the Indian Center and an official with the city Department of Social Services.

"People who have been here 20 years will ask me when was the last time I was home, and they mean North Carolina, not my house in Baltimore.

"There is an alienation on the part of our people, a feeling of separateness from the community. There's been no effort on the part of the community to reach out to the Indians, and the Indian has no motivation to reach out, to try to force his way in.

"We Are Different"

"The Lumbee hasn't been overly concerned with getting integrated and becoming part of the social structure. We

are different, we're aware of the differences, and we're proud of them.

The Indian has learned to segregate against the white man, you see, because often the white man's acceptance of us depends on our becoming like him. We believe our ways are best, and we want to hold onto them."

Communal Feeling

Mrs. Rosie Lee Hunt, who lives in East Baltimore, says there is a "communal feeling" among the Lumbees in the city.

On the third Friday of each month, there is a community meeting that has much of the relaxed and friendly atmosphere of a mid-week Southern church service. Every Tuesday night, families gather at the center: the men talk, the women sew and do beadwork, the children make costumes and learn Indian dances. Avery Lewis, a Pima from Arizona, teaches the Lumbee children to dance and play drums.

Costumes And Dancing

"This is the first time the Lumbees have ever put any emphasis on things like costumes and dancing," Mrs. Hunt says. "In the city, it's about the only way to keep the children mindful that they're Indians and that they have something to be proud of and identify with."

In the city, Mrs. Hunt agrees, there is probably more emphasis on "Indian-ness" than there is at home in North Carolina.

Down there maintaining a sense of identity and a feeling for the Indian heritage is easy. In the city, it's more difficult and the children growing up in Baltimore, she believes, need the headdresses and beads and dances to remind them of what they have to be proud of.

"It's hard for us to find people in the city who will accept us as Indians with our own way of life," Mrs. Hunt says. "but we won't stop being Indians because of that, and we don't want our children to forget they're Indians."

The children are taught the legend, which has been supported by several historians, that the Lumbees are descendants of the Hatteras Indians and the members of the so-called Lost Colony, the first white settlers in America.

The Lumbees who believe the legend think their appearances and their names, as well as the evidence of history, point to the truth of the theory. The skin color of the Lumbees varies from very dark to white, many have blue or gray eyes, many have brown hair and some are blond. They all bear the surnames of members of the Lost Colony. Among the most common are Locklear, Lowery, Hunt, Dial, Oxendine.

When the group of settlers headed by Captain John White arrived on North Carolina's Roanoke Island in 1587, they were greeted by the friendly Hatteras Indians.

Soon after establishing the colony, Captain White—grandfather of Virginia Dare, the first white child born in America—returned to England. He would be back, he told the colonists, and if they left the island while he was gone they were to carve in a conspicuous spot the name of the section they moved to. If they left in distress, they were also to carve a cross.

Captain White's return to America was delayed by England's war with Spain. He arrived back on Roanoke Island in 1591 to find the colony gone. He found carved, on several trees, the word Croatan, the name of the section of North Carolina that was home to the Hatteras. There was no sign of distress, but the colonists were never found.

Most Speculation

Most history texts and encyclopedias speculate that the colonists were killed or kidnaped by the Indians who had befriended them.

But the Lumbees believe the colonists intermarried with the Indians and continued moving inland, beyond Croatan, with



The LUMBEES:

What place is Home?

them.

An undisputed fact of history is that the forebears of the present-day Lumbees were "discovered" in North Carolina years after the colony disappeared—and these Indians spoke English, tilled the soil, practiced European arts and crafts, and many of them had light hair, skin and eyes. They maintained that they were part European and that some of their predecessors had come from across the sea and knew how to "talk in books"—read and write.

"Over the run of years, living in the city begins to make a difference," says the Rev. James Dial, the Lumbee pastor of Cross Street Baptist Church.

"They have trouble adjusting to the different pace, the different way things are done . . . and there's so much more here to entice people who are used to living in the country. It starts to make a difference."

They find, for one thing, that they can't raise their children the way they would like to.

"I have a boy and a girl who have been raised here," says Mr. Dial. "I've had to be stricter with them than I would have been at home."

More Chance For Trouble

"There's so much more chance for them to get into trouble. We like to give our children freedom, but we have to keep a close watch on them here. In the neighborhood I live in now, there's a lot of dope floating around. I have to be very strict with the kids so they won't get hold of any of it."

Mr. Dial believes the pressure of living in a metropolitan area is also loosening family ties among some Lumbees.

"There are more divorces here," he says. "At home in North Carolina, divorce is very rare among the Indians. Among families who have lived in the city a few years, there's less closeness."

The intervention of the city police in family arguments and disagreements between neighbors is another aspect of life in Baltimore that is difficult for many Indians to accept. At home, where the policeman is likely to be a deputy sheriff who is an Indian himself, the Lumbees handle their own problems.

"They try to do that in the city too," says Major D. T. Shanahan of the Baltimore Police Department, who is in charge of the Southeastern police district.

Don't Call Police

"When we get a call from that area about an argument or fight between Indians, it's almost always a non-Indian who calls. They don't usually call the police about each other."

Many Lumbees believe the ever-present police in East Baltimore are prejudiced against Indians and treat them unfairly.

"The police seem to expect Indians to make trouble, and if trouble breaks out and there's an Indian around, they just assume it was the Indian who started it," says Mr. Dial. "I think we get worse treatment than the blacks or whites."

He recalls his own experience during his first week in Baltimore 16 years ago: "I was about 20 years old. I was arrested along with five boys and charged with disorderly conduct. We were just standing around on a street corner. The five white boys were fined \$1.50 each for the poorbox. I was fined \$50 and costs. For the same charge. But then, I was an Indian and they were white."

Difficulties Cited

"Living in metropolitan areas is extraordinarily hard for Indians," he says. "We have very strong ties to nature and are most at home in the country. That's why, apart from family ties, we go back and forth so much, visit home so often."

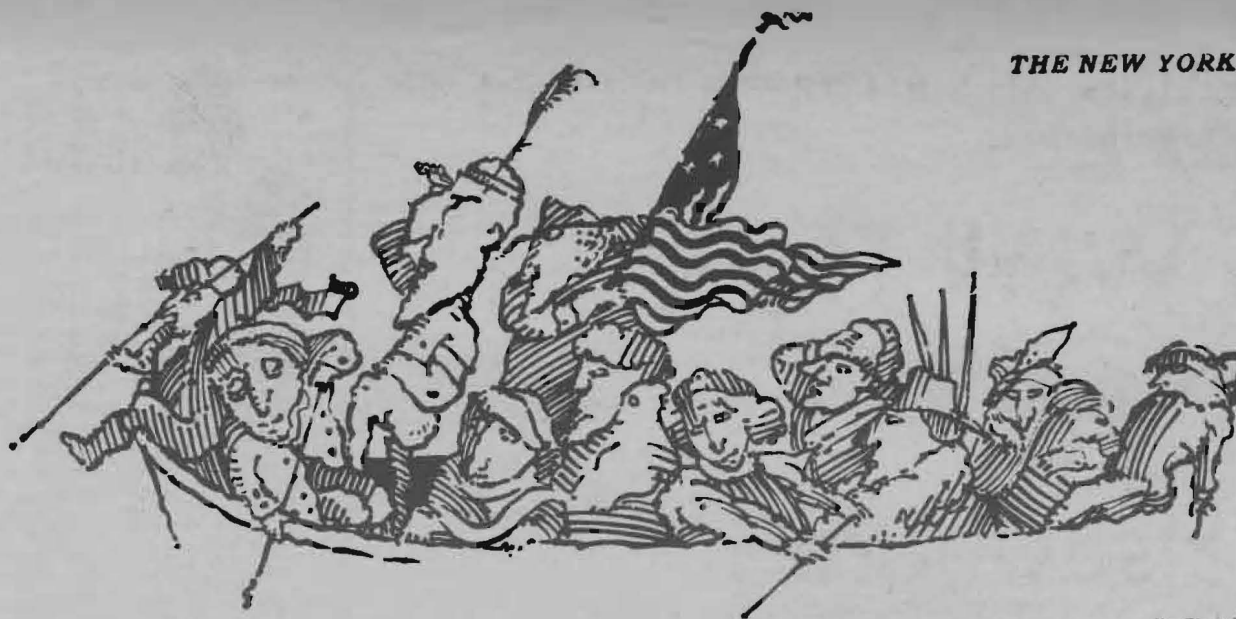
"We have never lived on a reservation, we have no Indian language, we have no distinctive customs and don't function within a tribal structure, but we are very aware of and proud of being Indians."



Sundapers photo—Richard Childress

NATIVE COSTUME—Avery Lewis, a Pima who teaches Indian dance to Lumbee children, dresses his son Jeremy.

Grandfathers of Our Country



Ken Rindler

By VINE DELORIA Jr.

The little children stare at a picture of George of the blue eyes and white hair and seek a connection between that apparition and the statement "Father of Our Country." Seek no further, little brown-eyed, brown-skinned ones. George is the father of your country.

But George and Company did not spring full-blown from Hydra's head—although Indians sometimes wonder. Someone had to prepare the way for them. Someone had to help them get rid of the French. If George Washington is the father of this country because he defeated the English, then logic impels one to conclude that the men of the Iroquois are the grandfathers of this country.

George, prior to 1776, was a foreigner in America. He was an Englishman by birth and allegiance. The English, from the time they planted themselves on this shore until 1759, were waging a desperate struggle with the French for control of the North American continent. It is an established fact (at least in Indian country) that the English could not have succeeded in ousting the French if they had not had the assistance of the Iroquois Confederacy.

The league of the Iroquois was composed of six tribes: the Mohawks, the Oneidas, the Onondagas, the Cayugas,

the Senecas and the Tuscarora. Actually, the Iroquois were fighting the French without the aid of the British during the 1680's and the 1690's—and doing a pretty good job of it. Thus, it may be said that the Iroquois kept the French at bay until the English were strong enough to fight alongside the Confederacy.

In 1754, what is called in American history books "The French and Indian War" (conveniently ignoring the fact

that the Iroquois sided with the English—George and Company) broke out. In the first major action of that war, Washington and his Virginian militiamen were forced to surrender to the Indians and their French allies. He went back for help. A year later he and his militiamen returned, accompanied by the English general Edward Braddock and 2,500 British regulars. Once again the Indians and their French allies taught the British some New World military tactics.

It wasn't until the English obtained the good offices of the Delaware Chief, Tedyuskung, (whose tribes were under the protection of the Iroquois Confederacy) and a Moravian missionary, that the English were able to negotiate a peace treaty with the Indian allies of the French, and thereby secure peace on that front.

The Iroquois played an even greater role in the French and English War

when the theater of action was in their own country. Alvin M. Josephy Jr., in his book, "The Indian Heritage of America," writes: "... [the Iroquois] gave both direct and indirect aid to the British. Their geographical position lay athwart the principal routes connecting eastern Canada with the French positions in the Ohio Valley and Louisiana, and this fact hobbled French strategy, movements and command. At the same time, the Iroquois controlled the water routes leading from the St. Lawrence to the heart of the English colonies, and when the French tried to use them, some of the Iroquois joined the British forces in halting them. An important British victory was won at Fort William Henry, near Lake George, when a Mohawk sachem named Hendrick (of all things), responding to an appeal from his friend, Sir William Johnson, England's agent among the Iroquois, led several hundred warriors in helping the British turn back a French invasion force."

The Iroquois, being of unforked tongue, maintained their loyalty to the English long after George and Company had turned their red coats in for blue. Four of the six tribes sided with the English in the Revolutionary War. (Two remained neutral.) The colonists had to call in their old enemy, the French, and other Indian tribes to

defeat the Iroquois and the English.

However, the Iroquois got their oar in when it came to laying the philosophical foundations of the new country of America. Ben Franklin noted in 1754 that, "It would be a strange thing if six capital nations of ignorant savages [??] should be capable of forming a scheme for such a union, and be able to execute it in such a manner as that it has subsisted ages and appears indissoluble; and yet that a like union should be impracticable for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interests."

Josephy writes again: "In time, the structure of the league had an indirect influence not only on the union of the colonies, but on the Government of the U.S. as it was constituted in 1789. In such forms as the methods by which Congressional, Senate and House conferees work out bills in compromise sessions, for instance, one may recognize similarities to the ways in which the Iroquois league functioned."

Thus, little brown-eyed, brown-skinned ones, don't worry: One way or another Americans have an Iroquois Indian in their ancestry.

Vine Deloria Jr., a Standing Rock Sioux, is author of "Custer Died for Your Sins" and "We Talk, You Listen."

Page 10-A NATURA FALLS GAZETTE Sunday, November 29th, 1970

Letters to the Editor

'In This Together' 'Don't Include Indians'

Regarding the "hassle" between Mad Bear and Betty Simmons — just who really "own" this land of ours? The Indians, the whites, the Negroes, and all shades in-between who have made this country great for the past 300 years, that's who! These can "own" me, and my eternal thanks for making this the greatest country in the world, for I am nothing if not a "dyed-in-the-wool" American. I love my country, in spite of all its past and present mistakes. And, this should be true of all of us. We're in this together, just as were our ancestors of whatever race or nationality, and we should concentrate on the progress which has been made over the past 300 years, and not rake up the past to pollute the present.

It's time we stopped harking back to the past and its problems and faced those of the present, which God knows are pressing enough! And, we must all do it together, or we are sunk! Sure, in order to clear the air, each individual should speak his own mind, but for God's sake (and I say this reverently), let's be more understanding with each other, and not have so much acrimony in the process, please.

Do any of us want to go back to our common struggle for survival, spiritually or materially? During that period there were exploiters plenty (as there are now and always will be); but there were also great unsung heroes who really

cared about all humanity. It was their caring and the way they worked toward this caring that gave us our present way of life, now called sneeringly "the Establishment." Where would any of us be without it? After all, it's the best that could be accomplished as past generations saw it and should not be discounted completely. There's an old saying: "We never know the worth of water until the well is dry." When our present Establishment is drained of the thinking that gave us quite clear waters, instead of the present spiritual pollution, those who cannot see beyond the end of their noses will thirst — and how!

Who's got the guts these days to forget wrongs and concentrate on what is right and fair? Only those who take the long view. Let the dead past bury its dead. All kinds of people have made this country great, — have made it their own, and have managed to take from it in accordance with what they have put into it, — and more no one can expect, — not in the old days, and not now.

I do not love everyone. As a matter of fact, I find it most difficult not to hate those who, over the past years, and at present, have produced nothing but dissension and turmoil. But I do reverence and love those souls who succeeded in making our country great, and with them I cast my lot now and forever.

Juliette Wagner
1512 8th Street

Your "all-mixed-up" statement only reveals the state of your mind as it is filled with contradictions, double-talk, hatred, misconceptions, hypocrisy and self-guilt, as you feebly attempt to exonerate yourself and your kind of your heinous crimes against my Indian people and all of the darker races, by simply saying, "We're in this together."

We Indians have no argument with the blacks, and we constantly remind ourselves of the fact that "No black man ever took our land!" So don't try to agitate between the Indians and the blacks, because it will not work. And don't try to link the black man "as your accomplice" in the execution of your crimes.

You speak of the so-called progress that has been made in the past 300 years. Just what are you talking about? Has this so-called progress made you and your kind better people? If so, why are you such warmongering racists? Why do you, by your own admittance, still hate? Why do you fear going "back to our common struggle for spiritual survival?"

You and your kind are in desperate need of spiritual revival as it might possibly "awaken your dead conscience" so that you might make an attempt to "right" some of your heinous crimes against us Indians, the darker races and nature, if you ever really intend to survive at all. You do not have

much time left so why don't you "smarten-up" and quit mouthing religious platitudes, admit your guilt and do something more constructive to right your great wrongs. This business of "forgetting the past and concentrating on the progress of the future," would "let you off" too easy and we Indians will not fall for that line any longer.

You speak against "raking up the past" for fear that it might "pollute the present." That's as ridiculous as your mixed-up judgment. And so, my "dyed-in-the-wool," so-called American, you must mistakenly believe that the land, rivers and air were polluted before you came on the scene. You have destroyed this country, polluted the air, polluted the water and now you are even polluting your mind, body and soul, as you wallow and bathe and drink your "boiled-over sewer water."

And so, my "dyed-in-the-wool," so-called American, you may "cast your lot now and forever" with anyone you "think" will have you, but for Christ's sake (and I say this reverently), do not again attempt to include us Indians in your blundering effort to exonerate yourself and your kind for polluting and destroying our Indian land. It is our land, legally and morally, and not yours!

Mad Bear, National Director
Nationalist Movement
1883 Mt. Hope Rd., Lewiston

Mrs. Big Tree Services Slated; Former Actress

Services for Mrs. Cynthia Johnson Big Tree, 84, of Route 80, Onondaga Indian Reservation, Nedrow, will be at 1:30 p.m. tomorrow at the home of Mrs. Andrew Casey, Route 11A, Nedrow, and at 2 p.m. in the Onondaga Longhouse. Burial will be in the Reservation Cemetery.

Mrs. Big Tree died Monday at her home, apparently of a heart attack, the county medical examiner's office said.

She was the widow of the late Seneca Chief John Big Tree (Isaac Johnny John), who died in 1967. Mrs. Big Tree had traveled throughout the United States with her late husband.

A full-blooded Iroquois, she was born on the Onondaga Reservation and was a member of the Onondaga tribe.

She was a part-time actress for many years, appearing in many Western movies. In "Drums Along the Mohawk,"

she was cast as an Indian woman.

Mrs. Big Tree was accomplished at Indian crafts and skills. She was noted for her miniature and life-size corn husk dolls and sold Indian bread and soup on the reservation for many years.

Her late husband, also a full-blooded Iroquois, was one of three models used to design the profile on the Indian head nickel.



ONONDAGA COUNCIL OF CHIEFS of the Iroquois Confederacy

THE SEAT OF THE SIX NATIONS — KEEPERS OF THE COUNCIL FIRE

Nedrow, New York

To all Brothers --

The time to speak has come, and we will answer a letter written to our Brother Gambill. We will answer only what concerns the Six Nations directly, and all Indians indirectly. The letter was written by William N. Fenton, research professor of anthropology at the New York State Education building in Albany where our wampums are being held. (See page 45 of December, 1970, issue)

William N. Fenton was taken under the wing of a Seneca family in Allegheny, N.Y., years ago. He had the good fortune to be brought into the teachings of the Long House. He acquired knowledge, but apparently did not allow his soul to be touched in its teaching of Brotherhood and Peace. It is always sad for us to lose a Brother, and it is even more so when the lost Brother turns and attacks the Great Tree of Peace that has afforded him shelter in his need.

The Tree of Peace was planted at Onondaga by the Messenger, Deganawida, and it was thus stated in our ensuing constitution that Onondaga would ever be the Central Fire, and so it is, and will remain so. It is our duty as Firekeepers of the Six Nations to continue to do so. If Dr. Fenton were as knowledgeable about our affairs as he says he is, he would understand that the White Roots of Peace reach out in the Four Directions of our Mother Earth and would eventually reach all our Brothers, no matter where they are.

Today, the long leaves are green with life. The history of the Houdonosaunee speaks for itself. The deeds of our ancestors and their love of liberty gives us an example to follow and gives us courage to follow the Great Law. We must concern ourselves with the white anthropologists that gnaw at its roots and the source of their knowledge.

All the history books have been written by the white man, and it is slanted to justify his behavior in our lands. The sin of omission is rampant throughout the history books so that it is no fault of our White Brothers that they are kept ignorant of facts of slaughter and murder, to the winged creatures, the buffalo, and our own people. The White Man having dispensed the source of knowledge that they seek, the Anthropologist then disturbs the resting grounds of our forefathers without the slightest feeling for the people who were placed there with great ceremony, and disregarding the souls of these people entirely, they violate their graves. Are we such curiosities, are we so insensitive, or do you believe we have souls at all? Imagine the roar of indignation were the Six Nations to descend on the Arlington Cemetery to begin a systematic dig to study the soldiers as to their mode of dress and living. This is a thing we would never do because of our respect for all the dead. Forgive us for even mentioning this.

In 1842, the Compromise Treaty between the Ogden Company and our Brothers, the Cattaraugus and Allegheny Senecas, was completed. The Treaty of Compromise by which the reverend right to the fee simple of two of their reservations had been modified. A very bad bargain for the Senecas in any manner of approach. Not all the Senecas agreed with this, and at this time, Chief Blacksnake took the dissenting people with other chiefs to Tonawanda, also taking the Seneca Council Fire with him, for the Cattaraugus and Allegheny Senecas had chosen a different form of government which paralleled that of the White Man. Also, they had embraced the White Man's religion in its many forms. And since it is our way that each person does what he wants, this is the way it was, and they walked away from our Fire. So that it is apparent that many, many winters have passed since our Brothers living in Allegheny and Cattaraugus have turned their backs upon our traditions, government, and religion, although there is a Long House on both reservations that still practices our religion and we are grateful for that. The consequence of this is that the Seneca Fire is now at Tonawanda, and has been for well over a hundred years, but there is space saved for the return of Brothers any time they wish. The leaders must renounce their present form of government and return to their traditions, government, and religion as set down for us by the Messenger of the Great Peace.

And so we continue to answer your statements made to AKWESASNE NOTES concerning us. We

must answer lest people who have read your statement would take it for the truth and be misled into thinking that we no longer exist. If this were true then it would be easy for any State and the U.S. Government to retain our wampums and no longer be responsible to many and ancient agreements and treaties.

The Covenant Chain must be polished and renewed, not only for our selves, but as a statement from the Federal Government of the United States that it has integrity, that it intends to uphold its honor. For how can a nation be embroiled in wars in faraway lands in the name of freedom, liberty, and justice, and deny the very same thing to the original peoples of this great land?

We do not know, even perhaps, that the Great League had ever died. It is great news to us and must mean that we are all ghosts. WE have to guess this is what Fenton means when he says "...an attempt to revive the league was made at Buffalo Creek..." We find it



difficult to deal directly with Fenton because his tongue is not straight and he says things by inference and innuendo, rather than straight and truthful like a man. Our councils of the Six Nations are being held today, and in the same manner as the Messenger had prescribed for us. We can only tell you what is true. Also our Brothers from Canada join us as we join them in these councils. There are hereditary condeled chiefs on every reservation, and therein lies the heritage of our people.

All that we can say about your census book 1892 is that the census is not complete nor ever was, for we resent the intrusion of your long noses into our affairs.

This brings us to the wampums; this may come as a surprise to Fenton, but we have not been waiting for his opinion concerning our wampums. Indeed, we understand that he has made his reputation and living as an "Expert" on the Six Nation Houdonosaunee. This is strange for us for there has never been an Ongwehooway who would even think that such a person existed. Nevertheless we must warn the ears of the State that the citizens of the Six Nations look upon this man as a traitor who has betrayed a trust not given to many. We see him as an Evil Force against the Peace. We do not truly understand what motivates this man.

And the final insult is the placing of our wampums of government, condolence, and religion with apple pie. Surely this man is insensitive to do this. A question must come to the minds of the heads of state that if they are taking advice from this man and he fails in such a basic understanding of our minds with our wampums, then how much farther in error is he when dealing with issues even more obscure and just as sensitive?

We come to the matter of anthropologists and our good friend, Vine Deloria Jr., who has come to the Long House at Onondaga. Fenton has provided examples of what we do not like in anthropologists. He has in his letter to AKWESASNE NOTES practically stated our case for us. In his ninth paragraph, he states: "We are not social welfare workers, and we cannot be expected to be. We need not be activists." Yet in the first paragraph he asked our Brother Gambill if he had not seen his letter written to the Brantford Expositor, in Ontario in which he gave his views and thoughts on elected councils and the original system of government of the Houdonosaunee. He raised the question about the ability of confederacies to cope with problems of modern society that require "executive ability". We question your entire modern society. First this seems to us a letter that would make the person writing it just a little more than a "teacher": someone interested in more than

...about an anthropologist

just our "social welfare" and all the way in Canada would make this person at least an "activist". Now add that this person is an "anthropologist", "advisor", and "expert" on Six Nations Indians to the New York State Education Department, where the wampums are now kept, and you see that he has more than a casual interest in our affairs. It would be much better for him if we were "dead", then the cadaver could properly be studied and would not continually embarrass him by standing up and seeking justice.

As far as governments go, we prefer our own. This you cannot seem to comprehend, and we would suggest that your government, corrupted from the top to the grass roots by greed and your insatiable desire for money and wealth be polished and cleaned and set right before you attempt to foist it upon people who may prefer other things.

So you have written history books, and now refer to them when you need justification!

So you have dug up our graves and sifted our treasures among your fingers, stealing them from this dead person, and moreover, taking the very person himself and placing him in view of unsympathetic eyes that do not understand what you have done, and then you say, "Look, No wampum!" And you use our own forefathers against us. This is a great crime against us, and we ask you to stop.

So you study our government and systems and then infer that it has died, not once in Buffalo Creek, but a second time in Six Nations, Canada, in 1924. The death of our government seems paramount in your mind. We are concerned with the life of our government as our fathers before us, and as our coming generations after us will be. We say to you -- cease your onslaught against us and the Great Peace!

So you have studied the shell from which wampum is made and from the study you have concluded that the Houdonosaunee made none. It is true that the skill of making the bead is no longer with us, yet only the ego of a man such as yourself would conclude we never made any. And further, those who did had to wait for the inspiration of Columbus to do it. The Ongwehooway did not write with pen and ink. Our records were kept in a different manner, through the wampum strings and belts, and in our minds and another way, and it is thus our constitution, or this Great Peace is recorded. To supplement this, belts and strings were added as great events passed. And so today we still have the message of Peace. In the course of certain ceremonies that are performed in the meetings of the Six Nations, the belts necessary to make these meetings complete are missing and lie in a glass case in the education building in Albany, N.Y., or in its vaults. They are there by duplicity, coercion, and outright thievery. Your own Supreme Court has supported our stand on this. We only tell you what is true. But this you know as well as we. The days the Great Law of Peace was recited by the Messenger it was recorded on wampum long before the trees that became the planks on Columbus' ship were even seedlings.

So you are not at all persuaded by the kind of arguments against anthropologists that Vine Deloria Jr. has set forth. Yet upon study of your letter to Gambill, we can say to you, "Look for yourself. See how you are?"

So you believe that every society has a right to pursue its own destiny. Then let it. We are not interested in what you believe. Who gave you this power to decide the fate of the Six Nations? In ten paragraphs you have given your opinion of the life and death of us. You are an old man, not unlike Senator Anderson of New Mexico, in your zeal for the subjugation of Indian Nations. The motivations may vary: Anderson desired the timber of Blue Lake. We do not know what yours are. We do know that you have chosen to turn against the Great Tree of Peace. We can only wonder with what you as a teacher are filling the heads of your youth. Perhaps you have come to believe these things yourself.

Your quest for the destruction of the Great Peace can only lead to sickness in your guts from the bile of vindictiveness and jealousies. Let it be, so that when you meet the Creator you will not come as a crawling thing to explain your actions against something as beautiful as the Great Tree of Peace.

So we have one more message to all our Brothers. Soon we will be of one mind. It is coming to this. To keep this in the right direction you must hold fast to your lands. Do not treat, parley, or part with any part of your lands, for in Mother Earth lies our salvation and our heritage. Stretch your hands to one another for support. So now we have finished. Onen.

The Onondaga Council of Chiefs

Fight for Wampum Belts

ALBANY TIMES-UNION 1/14/71

NEW YORK (UPI) — Sioux Indian lawyer Vine DeLoria Jr., Friday joined the fight to help New York State Indians get their wampum belts back from the state museum in Albany.

DeLoria, author of "Custer Died for Your Sins," called for the repeal of a 1909 state law which gave custody of the century-old belts to the state.

DeLoria said the belts, dating to the 17th century and before, have religious significance to the Iroquois Indians who made them. The law, he said, is therefore a violation of freedom of religion and should be repealed or overturned.

Dr. Herman Jaffe, an anthropology professor at Brooklyn college, spoke against repeal saying the belts were only a political symbol.

DeLoria shot back, "the fact that they have religious significance for the Indians is the important point, not what the anthropologists have to say about it."

The two spoke at a luncheon of the Council of New York Law Associates, a group of about 1,500 younger attorneys who organize volunteer committees for various social causes.

There are about 10 belts in dispute, DeLoria said. They are made of shells strung on sinew and are about three to four feet long.

They were made at the time of the forming of the Iroquois Confederation, when six New York State Indian nations formed a single political body.

Jaffe said the belts were "originally taken" for safe-keeping. They are stored under glass in the state museum in Albany. He said they are so fragile from age they can never be handled again without disintegrating.

He said the law was enacted in part "to keep them from being destroyed by the Indians."

DeLoria said the new generation of Indians are increasingly more interested in the culture

and religion of their forebears so it is particularly important now for the belts to be returned.

Jaffe said the original consideration was split up over the years, "so who would we give them back to?"

Kneip to Remove S.D. Mural, Calls It Distasteful

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PIERRE, S.D. (AP) — Gov. Richard F. Kneip, who moved into his office just two weeks ago, plans to remove from it a 60-year-old mural that he says is in poor taste.

The mural was painted by New York artist Edwin Howland Blasfield and applied to the wall of a conference room in the governor's suite when the Capitol was

built in 1910. "That mural may have accurately represented the feelings of the people of the state when it was painted," Kneip said Tuesday. "But I think it's in extremely poor taste now."

The mural's official description in the South Dakota historical collection says: "South Dakota is represented as a beautiful woman, in

the spotlight, with the figure of hope floating over her and pointing forward. Trappers and settlers are beating back and overcoming the Indians who are clinging to her garments, attempting to impede her progress."

Kneip said that in the mural, which measures about 10 feet square, the figure depicting South Dakota is standing on an Indian.

Jan. 21, 1971

NEW PROOF AMERICA DISCOVERED YEARS BEFORE COLUMBUS Age of American Man Is Estimated At 100,000 Years

LOS ANGELES (UPI) — Man may have lived on the North American Continent about 100,000 years ago — 80,000 years earlier than previously speculated — a team of scientists suggested Monday.

Dr. Louis Leaky, a well known archeological investigator, said tiny flakes of stone which apparently had been heated by fire were found at an archeological excavation in the Mojave Desert.

The flakes were uncovered at the Calico Dig archeological site near Barstow, Calif.

Leaky, coordinator of the Calico Dig, said the findings indicated that man lived in the desert as early as 50,000 years ago "and more probably 100,000 years ago." Previous theories have held that human habitation on the continent dated back only 20,000 years.

"Much more work must be done," Leaky said. "It opens a new aspect in the study of man's arrival in America."

Cash Awards For Indian Art

PINE RIDGE, S.D. — More than two thousand dollars has been contributed to Red Cloud Indian School here to be used as prize and purchase award money in the third annual Red Cloud Indian Art Show.

Any American Indian Artist, 14 years or older, is eligible to enter art work in the show. There are no entrance fees and Red Cloud Indian School does not charge any commissions on any of the artworks which are sold during the show.

Anyone wishing to enter artwork should let Father Zuern know by May 1, and all pictures to be entered should be at the school on or before May 31. The show opens June 13 and will be open to the public, free of charge, through Aug. 15. Application blanks can be obtained by writing to Red Cloud Indian Art Show, Red Cloud Indian School, Pine Ridge, 57770.

TUMBLEWEEDS



1680 wampum belt FEB 18 1971 stolen from museum

The Caughnawaga Historical Society is pleading for the safe return of one of its most cherished possessions.

A faded purple and white wampum belt, approximately six inches wide and 48 inches long, was stolen from the museum of the St. Francis Xavier Mission Church.

"Whoever they are — please, those who took it mustn't damage it or try to sell it," Society President L.E. Beauvais said last night.

"It wouldn't be worth anything, except to a museum, and they'd know what it was." The belt is close to 300 years old, made from shell beads stitched together with animal sinew.

It was a peace gift from the Iroquois Indians to the Hurons, given in 1680 to cement a hunting treaty between the two Indian nations.

Normally the belt is locked in a small safe in the church vestry. On Monday someone

neglected to do so and later that evening, the loss was discovered.

Police found the glass-topped wooden case for the belt several hundred yards from the church, perched on a snowdrift on the seaway retaining wall.

"Boys, men, we don't know who they are, but we'll pay what we can to get it back," Beauvais said.

SECOND THEFT

Monday was not the first time the belt was stolen. About 60 years ago it was taken from the mission and returned several weeks later through the efforts of a lawyer.

"The belt should be in a full-size walk-in safe, along with all our manuscripts and other possessions," Beauvais said sadly.

"But the government hasn't gotten around to considering our request for a cultural centre yet."

Museum ends Indian bones exhibit

SYRACUSE HERALD-AMERICAN, Jan. 17, 1971 19

4 displays dismantled at request of Assemblymen

By RICHARD G. CASE

The State Museum in Albany has decided to remove authentic Indian bones from public display as a concession to New York Indians.

The action is ringing an alarm bell in similar institutions across the state.

Assemblyman Joseph M. Reilly (R-Glen Cove), who persuaded the State Museum and Science Service to make the unusual move, said this is just the reaction he hoped for.

"I am gratified by the cooperation the State Museum has shown in acknowledging this legitimate sensitivity, and I hope that museums across the state will follow their leadership and remove similar exhibits."

A spot check of other museums revealed no chain reaction, but concern that there might be. Institutions with Indian bones on display do not presently plan to change their exhibits but might consider such an action if confronted by Indians or Reilly's Assembly Subcommittee on Indian Affairs.

One museum director who was contacted by the Herald-American asked that his institution not be mentioned because he wished to avoid a showdown on the matter at this time.

Dr. William A. Ritchie, the state archaeologist, said he did not believe in removing Indian burial displays from all museums. "I think they have a proper place in a popular, scientific institution," he said.

Assemblyman Reilly said the request to the State Museum grew out of a series of hearings his subcommittee held last year on New York's Indian reservations. Two of these were in Syracuse, involving the Onondagas and Oneidas.

"During some of the hearings, we were told that the Indian community objected strongly to museum display of Indian remains," he said. "They specifically mentioned the displays in Albany. They feel this sort of thing is undignified. The impression we got is that it's OK to study the bones but not to put them on display."

Reilly said he later expressed the Indian's resentment to Dr. John G. Broughton, associate education commissioner for cultural education, who oversees the State Museum. He suggested that

authentic bones be replaced with plastic reproductions.

Broughton agreed. In a telephone interview, the commissioner explained that unlike other matters — such as demands that some Iroquois wampum belts be returned to the Indians — the museum had not been formally approached by any of New York's tribes about the bones display in Albany.

"We were glad to talk with Assemblyman Reilly about the matter," Broughton explained.

"Personally, I had always found those displays distasteful. We decided moving them would be no great loss to the museum's educational mission."

Broughton said, however, that the museum will stop short of complying with another suggestion sometimes heard from members of the

Indian community: that all any special loss."

Indian bones held by museums be turned back to the aboriginal's descendants for reburial.

"These are legitimate museum holdings as scientific specimens," Broughton said. "The particular bones in the exhibits we took down are prehistoric — from the Erie culture, I believe — and have no direct relationship to present Indians."

As far as the new museum in the Albany Mall is concerned, the commissioner said he thought, while it is important that Indian burials be depicted, they probably could be reproduced graphically or with plastic models.

Ritchie was contacted for an archaeologist's view of the action. While his primary concern is with research, he was asked for an opinion on the Albany exhibit by Broughton.

"I didn't make a recommendation pro or con on removing the exhibit," Ritchie said last week. "I did say that I thought they were old and of poor quality. I don't think taking them down is

What about similar displays in the new museum?"

"I would expect the new museum to have high grade exhibits of all kinds, including grave restorations."

Ritchie said he thought authentic bones are "more convincing and educational" than reproductions. His suggestion for an exhibit in the new building is an actual skeleton displayed, untouched, in the block of earth in which it was found.

"I have sympathy with Indians, or with any people, who feel they have received poor treatment," Ritchie explained. "but that's not involved here. If an archaeologist is doing his work, he has to know about people, as well as artifacts. How can you learn about the Indian unless you study the remains of bodies as well as the remains of culture?"

"I don't think a dignified, scientific display denigrates anyone."

Similar sentiments came from Charles Hayes of the Rochester Museum and Sci-

ence Center, which has three bone displays.

"I think we'll wait and see," Hayes said. "We have no plans to remove our exhibits right now. I don't think we'll follow suit just because another institution has taken the action."

Hayes noted that his associate curator of Indian arts, Arleigh Hill, a full-blooded Seneca, agreed with this judgment.

He said he thought asking museums to dismantle burial and Indian bone exhibits was "going a little too far. After all, these are part of a carefully thought-out scientific display. It's not as if we were making fun of the Indians. We're trying to educate people."

Gordon DeAngelo of the Syracuse-based Beauchamp Archaeological Society said he felt the State Museum's action was a "good idea, from a certain point of view."

He pointed out, however, that many small museums don't have the resources to replace actual bones on display with reproductions.



AN OPEN LETTER TO A MUSEUM DIRECTOR

Dear Dr. Dentzel:

I write on a basic issue which will be timely as long as museums exist and that is an important one for museum directors and anthropologists. That issue is: what relationship does a museum have to the people whose history and life styles it portrays, and what obligations does a museum have to those people?

A group of Indians brought this issue to your attention rather dramatically several weeks ago. They asked that the Southwest Museum dispense with displays that are offensive to Indians, and should also make an effort to include Indians in the governing bodies of the museum in order to ensure that the Museum is truly responsive and responsible to the peoples who are the subjects of its displays.

(The events which then took place are described on page 40 of this issue.)

It is indeed unfortunate that a portion of your Museum was closed for a very few hours; that a number of men and women were dragged to police vans; that these same men and women were treated to the rank unpleasantness of jail cells; and that a lot of ill feeling were generated from this event. It is more unfortunate that United States society does not respond very well to impassioned pleas, polite requests, or the presentation of factual arguments. It responds much better to confrontation because this element marked the beginning of Anglo-European conquest of this continent and confrontation and violence have typified the history of Anglo-European hegemony and of the history of the U.S. as a nation.

Perhaps by this time you have reconsidered your Museum's position as an institution of a superordinate society that purports to present a true picture of the peoples which that society has conquered and subjugated. Perhaps you have realized that those of us "on the winning side" have been inculcated with a bias that is so automatic that we do not see its dehumanizing effects unless they are pointed out to us. For us, the bias seems very subtle; but to those against whom it works, it is as blatant and rank as a festering wound. Since those of us on this continent can survive only by acknowledging the viability and purposefulness of our different origins and lifestyles, we must do all we can to eradicate the structure of dominance and subordination that pervades our social system...

If you have not yet come to this realization, however, maybe I can offer some suggestions for overcoming the difficulties. One of the difficulties, as I recall, was that you did not understand who the "Indians of All Tribes" represent, or how they represent them. We who have been brought up in the Anglo-American way of life have gotten used to a kind of parliamentary representation. We understand the term "representation" to mean that a person or group of persons has a petition or a ticket that shows that a specific group of people elected that person to speak for them. Indians, however, do not traditionally work this way.

Therefore, when Indians say they represent someone, we should not expect them to trundle in truckloads of petitions and proxies to prove it. Their representation might be described as a "spiritual" or "abstract" or "point of view" level. By that I mean that they are representing a basic commonality of being the Native Peoples of this land. I think you would be able to find very few Indians who would be happy to see any human bones, but especially Indian bones, in a display case...

A second difficulty seemed to be that you did not see how the Indians who spoke to you could claim that the bones in question were the bones of their ancestors...Fact is, if they were not Indian bones, they would not be in your museum. Simply because the deceased is not our relative, or was removed from us in time, or is a member of a foreign society, does not give us any license to desecrate his grave and make his bones into an artifact of curiosity.

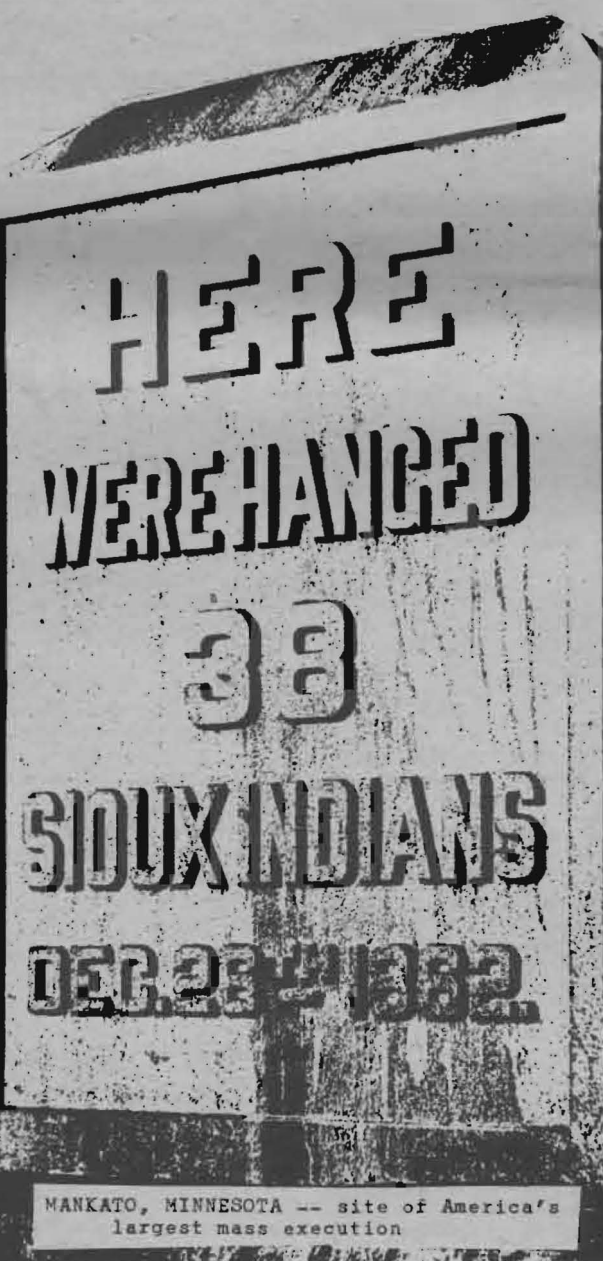
And returning bones to the ground from which they came, or giving them to people who will take the responsibility of seeing that they are properly buried is not so outlandish or unique. A person who dies with no known relatives is not handed over to a museum; he is given to a minister who performs rights of homily and benediction and sanctifies the burial place, where the person remains. Even potters do not end up in display cases, and robbing graves of 17th century New England churchyards is just as much a crime as robbing the graves of Forest Lawn. Why should graves of Indians be less honored? (I might add that, as a student of osteometry, I see little educative value in modern human bones)

A third difficulty you encountered was conveying your point that the museum is telling the story of man and therefore has to display everything about man it can get a hold of. That premise is, I believe, a false one. A museum does not educate by filling its cases with clutter...Should not all museums seek to educate rather than display? And if a museum is to tell the story of man, should it not attempt to emphasize the story of the conjunction of two cultural systems, rather than just displaying the curiosities and exotica of the subordinated system? A scalp whether of a Cheyenne or a white man, whether taken by a Pawnee or an Englishman, is a grisly thing to show. At the museum of Dauchau, which documents one of the most tragic sets of atrocities in human history, you do not find the charred bodies of Jews and Russians killed there....

I hope these few observations will aid you in seeing the point which the Indians of All Tribes are trying to make. Indian culture is very much alive, as are Indian people and a museum dedicated to telling the story of the native peoples of this continent must have careful guidance from Indian sources to ensure an educative program. Some articles may have to be given up, but they will not be much missed. Your colleagues at the Heard Museum in Phoenix have been very cooperative with Hopi religious leaders who are seeking the return of Katchina masks and other religious items that were sold by some persons in the past who found themselves in desperate economic straits and have since regretted their unfortunate impulsiveness.

Hoping that science can soon reverse the trend of barbarism to which its fruits are so often applied by unscrupulous persons, I am sincerely yours,

Richard O. Clemmer



HERE COME THE ANTHROS

55

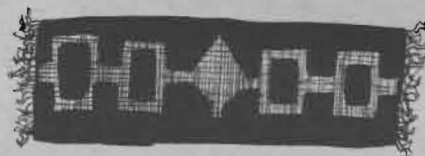
And the anthros still keep coming like death and taxes to our land: to study their feathered freaks with funded money in their hand. Like a Sunday at the zoo, their high-priced cameras click away -- taking notes and tape-recording all the animals at play.

Here come the anthros better hide the past away. Here come the anthros on another holiday.

And the anthros bring friends to see the circus, watch the show. And when their pens run dry they pack their things and go. But there's nothing left to study, and there's nothing left to see. Still the anthros keep on searching for the clue and for the key.

Then back they go to write their books and tell the world there's more. But there's nothing left to write: it's all been done before. And every cent of funded money that the anthros get to spend is never given to their disappearing feathered friends.

from the album
CUSTER DIED FOR YOUR SINS
by Floyd Westerman



(The position of the State of New York concerning wampum belts it now holds which belong to the Iroquois people has been supported by a committee of the American Anthropological Association, spearheaded by N.Y. State employee Dr. William N. Penton. He set out his position in the December AKWESASNE NOTES. On page 36 of this issue, he is answered by the Onondaga Nation Council of Chiefs. Further material is on page 37. The impatience with anthropologists and museums continues with a description of the Los Angeles museum occupation on page 38.)

UNIVERSITY OF *Minnesota*

DEPARTMENT OF AMERICAN INDIAN STUDIES
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Editor: The Iroquois-Anthro dispute over the Wampum Belts imprisoned in the New York State Museum at Albany has raised some very interesting arguments. The Anthro position, one might say, has an illusion of intellectual and scholarly concern for the fate of the sacred belts.

During the Seneca-Kinzua Dam case, the very same Anthros, now arguing against the return of the Wampum Belts to their rightful heirs, presented an argument for the retention of the Seneca lands. Apparently, as the memorandum indicates -- Anthros know their self interests very well. The basic argument for the retention of Seneca lands is reversed when the Iroquois ask for the retention of their religion. A cynic might conclude that Anthros wish to "save" Indians, but only on their own terms.

W. Roger Buffalohead
Acting Chairman



In an effort to quell Iroquois demands for the return of the wampum belts, the State Museum of New York has hired an "Indian Culture Specialist" -- real Indian, too, from Akwesasne. His name is Philip Tarbell, 29, who has been working in Atlanta, Georgia, as an assistant systems engineer in computer programming.

Now when we write Albany about the wampum belts, we can get a refusal signed by one of our own. Defending the state, Tarbell says, "Contrary to popular belief, anthropologists assure us that these belts are not used or required for any purely religious ceremony." Imagine -- anthropologists assuring us. Or telling the chiefs who still sit in council, "The Iroquois Confederacy disintegrated soon after the American Revolution."

Tarbell is a distant cousin of another famous Akwesasne man, Louis Bruce, commissioner of Indian Affairs in Washington, D.C. Both are descendants of two New England boys who were taken as captives from their home in Groton, Massachusetts, by the Iroquois in the early 1700's, but who refused to return to their white people when they were released. Perhaps there is something to be learned here.

Jan. 30, 1971

Hopi chairman OKs Peabody 'land renewal'

By WALTER W. MEEK

Peabody Coal Co. officials declared yesterday that their strip mining operations in Northern Arizona would not damage Indian lands or destroy water supplies.

In fact, Peabody spokesmen said, the firm will improve the lives of many Navajos and Hopis and may leave the land in better condition than it was found.

The officials were backed up by Hopi Tribal Chairman Clarence Hamilton, who complained that those who criticize Peabody in the name of Indian well-being were misinformed.

Peabody detailed its plans to restore the land and protect Indian water supplies at a press briefing for newsmen from throughout the Southwest at the TowneHouse.

The apparent purpose of the briefing was to counter recent criticism of Peabody's operations by conservationists and tribal dissidents. Peabody is a subsidiary of Kennecott Copper Corp. and the nation's largest coal producer.

The firm has begun stripping coal from 65,000 acres it has leased from the Navajo and Hopi tribes on Black Mesa, 15 miles south of Kayenta.

Peabody is operating under 35-year contracts to supply fuel for two mammoth electrical generating plants, the Mohave Project in Southern Nevada and the Navajo Project, being built at Page.

Peabody began transporting coal to the partially built Mohave plant in November through a 275-mile coal slurry pipeline. Coal will reach the Navajo plant via an 80-mile railroad yet to be built.

When both plants are in full operation in 1976, the Mohave Project is expected to consume 5 million tons of coal annually and the Navajo Project 8 million.

Water for the slurry pipeline, expected to require 3,200 acre-feet a year, is being pumped from five wells drilled by Peabody on Black Mesa.

Coal Mining Threat To Indian Country

Your article of Jan. 20 told how the Hopi tribal chairman and Peabody Mines have decided that the Black Mesa Coal Mine is not an ecological threat to Navajoland and Hopiland.

The article refers to traditional tribal dissidents and to conservationists, but does not present any of their views other than the fact that they don't like what's going on.

In their noble-sounding defense of the mine, Peabody officials seem proud of the fact that only one Navajo family has left the lease area. A man and his family aren't going to leave the land where their parents, grandparents, and ancestors are buried, regardless of the well-known fact that Peabody has dug up some of those ancestors.

I HAVE HEARD MUCH scientific evidence contrary to that presented in the article concerning the mine's effect on the water tables. I'm sure you will hear from some experts on that issue.

However, you don't have to be an expert or a scientist to see ecological threats on Black Mesa. For openers, there is a 50-to-100-foot wide, and 15-mile-long scar (sometimes called a road) built by Peabody that has destroyed many hundreds of acres of one of the most healthy and beautiful cedar forests in the Navajo nation.

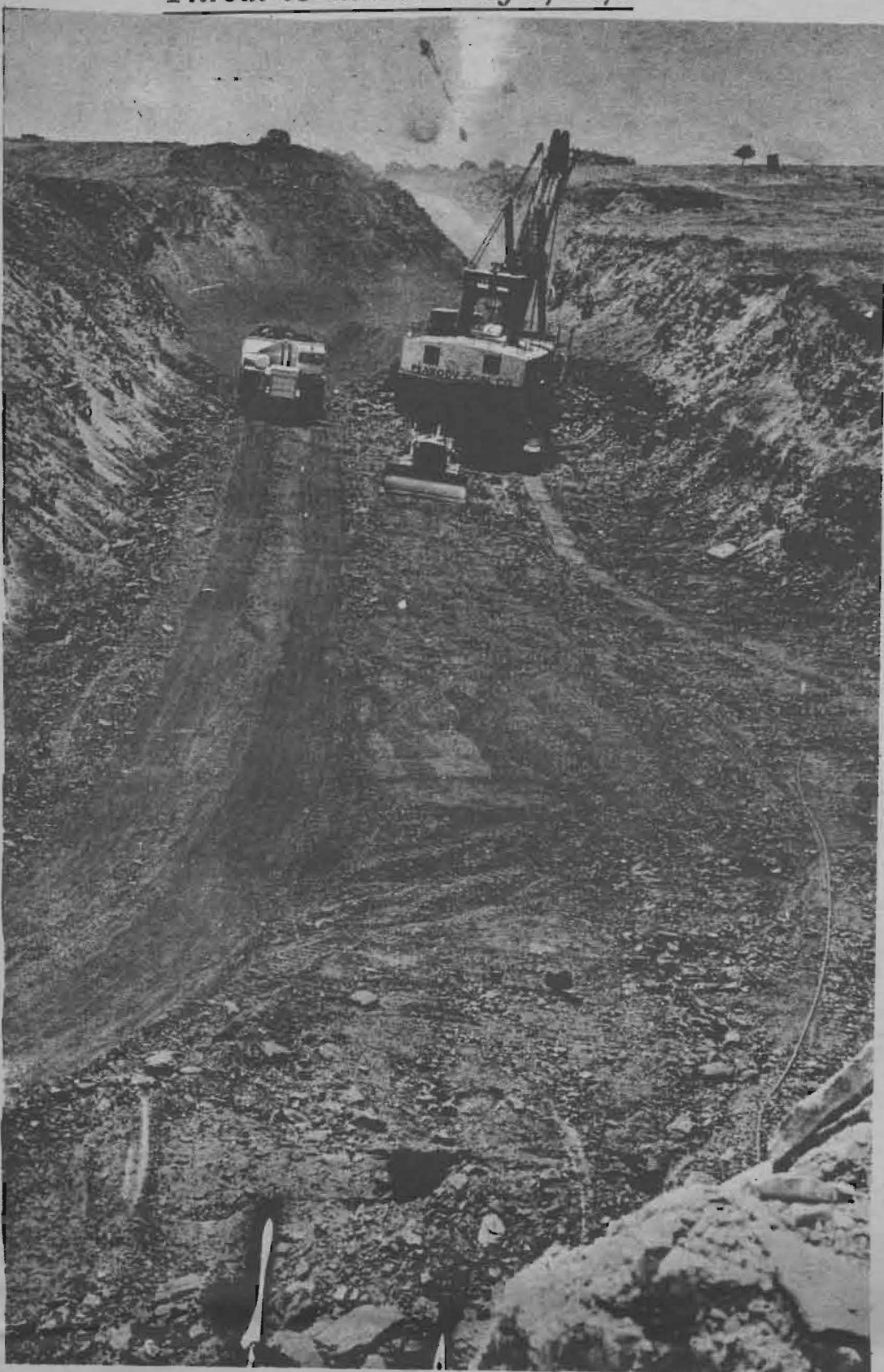
AT THE MINE, tall, awkward machines and sliced mountains look down on black, polluted streams flowing southward into large, ugly cesspools.

The coal is shipped to power plants like the one near Shiprock which pours more ash on Navajoland in one day than the amount of ash that is deposited on Los Angeles and New York in 24 hours.

Furthermore, the power from those plants travels in huge power lines through the heart of the Navajo nation destined for the electric tooth brushes of Phoenix, Las Vegas, and Los Angeles.

Sadly, some Navajos and Hopis have bought the suicidal hoax of economic development. The tribes seem divided and confused. When will we ever stop hasseling and hustling these people?

T. L. WINET,
Kayenta



STEAM SHOVEL STRIPS LAYERS OF EARTH AWAY TO EXPOSE COAL.
(Albuquerque Journal Photo)



A flock of sheep grazes on Black Mesa, once described as 'an island of forest and grass in the desert, last outpost of ancient cultures.'

Letters to the Editor

THE NEW YORK TIMES, THURSDAY, JANUARY 14, 1971

Peril to Black Mesa

To the Editor:

Your Dec. 22 editorial "The Great Soil Swindle" was very good. Many others in the United States share your view. Permit me to tell you about the efforts of the Hopi Indian chiefs who share the same viewpoint.

The Hopi traditional chiefs, who trace their authority back a thousand years or more, have never been afraid to challenge what may seem to lesser men an insurmountable problem. This is especially true when it concerns their original land. Today these traditional Hopi chiefs challenge the Peabody Coal Company, a subsidiary of Kennecott Copper Corporation, which plans to mine at least 14,000 acres of Hopi Black Mesa land.

The Hopi traditional chiefs feel that the coal-consuming plants will pollute the clean atmosphere over the Hopi villages. They know that the strip mining will destroy the land and the water, which will be used at approximately two and a half million gallons a day, consuming the land's water supply. The chiefs said that "some day, we may find our springs dry, if this drilling cracks the earth and drains our water table. Open-cut mining will leave a great hole in our land and great piles of desolate rock. We do not know if the land in this area will ever be usable again."

The Black Mesa area, a semi-arid table of land in northeastern Arizona,



The New York Times

is covered with grass, pinons and juniper trees. Hopi ancient ruins dot the area. Black Mesa had been the homeland of the Hopi Indians until the Navajos moved into the area. This is the land to be destroyed by the huge machines of Peabody Coal Company.

I agree that Federal legislation is needed to outlaw strip mining.

(The Rev.) CALEB H. JOHNSON
U.S. Army Chaplains School
Fort Hamilton
Brooklyn, Dec. 28, 1970



The following is a statement and demands of "Indians of All Tribes" that was presented to the officials of the Southwest Museum:

In the name of Indians of all tribes we occupy the Southwest Museum to protest the false and biased image in which our culture is portrayed, and we protest the sacrilegious display of all Native American objects which are sacred to us.

We do not wish to destroy any property. We do not claim any of the Native American objects which you display personally.

We are a religious, non-violent people who want to bring out to public view the naivety of the white man in portraying the role of Native Americans. We want the symbolic return of sacred objects which are part of our present religion, not just our past.

The anthropological, etheological, intellectual community, upon which this and all other museums are based, has continued to ignore the true circumstances surrounding Native Americans and their genuinely religious way of life.

This stand we are taking is a religious action based upon our commitment to basic traditional beliefs.

How long must a people wait before the fact of their humanity and culture is accepted? How long must a people wait before the fact of their humanity and culture is accepted? How long must we accept white society's basic ignorance that has endured despite all good intentions.

For too many years Native Americans have been taken for granted; for too many years Native Americans have had to beg for that which is rightfully theirs. We therefore take a peaceful stand and ask that all displays show an accurate reflection of Native Americans of the present as well as the past. We want all displays to show proper respect to our ancestors by demanding the return of all human bones to their only resting place. Our Mother Earth.

The objects on display here do not tell our side of the story but instead help perpetuate the myths and ignorance that still prevail among the white majority. The word museum itself has a connotation of the past with our religious objects being shown as something dead.

We are not dead. We are a people with a rich and beautiful heritage that will not die. It is our beautiful heritage that keeps our spirit alive in spite of all measures used against us which can only be viewed as a conspiracy to exterminate us.

We have chosen this building because it has the most extensive collection of Native American artifacts, but every place with a collection of artifacts is being equally addressed.

We could have approached each individual museum personally, but our previous experiences with white society forces us to take this necessary step of occupation.

We require that all policies and exhibitions coincide with Native American tradition in this museum and all other museums with Native American displays.

We require that the termination of our occupancy must be met by compliance with three immediate demands.

1. Permanent removal, from public view, of all bones of our ancestors.
2. Permanent removal, from public view, of the Cheyenne scalp.
3. Permanent removal from public view, of medicine bags.

Compliance with these three demands must be made by a substantial policy maker from the board of this museum.

Our aims are to stay aware of our Indians, towards which we can look with pride.

We can no longer wait for the white man to act. We now take the initiative.

100 Indians Protest, Museum Pledges to Remove 3 Exhibits

About 100 young Indians angered by what they called the "sacrilegious display of our ancestors' bones," Sunday forced the director of Southwest Museum to pledge to remove three exhibits from public view.

Some of the young demonstrators locked themselves in the museum auditorium and others confronted museum director Carl Dentzel in heated argument for two hours before they achieved their goal.

Subjects of the dispute, according to Darryl Wilson, 30, full-blooded Pit River Indian, were an exhibit of an Indian burial containing human bones and two displays featuring a medicine bag and a Cheyenne scalp.

All are sacred and were meant to remain in their "only resting place—Mother Earth," Wilson said.

One group of 13 young men and women entered the museum auditorium and locked themselves inside with chains and padlocks.

A second group sought a meeting with Dentzel, who said later he was at his home when the demonstration began. Ten others, a few wearing native dress, took up positions in front of the entrance, parading with signs that said:

"Dig Up Your Own Dead" and "Indian Power."

All the demonstrators said they would not leave the museum until their demands—the permanent removal of the three exhibits in question—had been met.

Dentzel, upon his arrival, welcomed the group and told Wilson their presence was the "first indication either myself or any officer of this museum has had that any of our exhibits here displeased any of you."

The museum, Dentzel said, is a nonprofit institution dedicated "for 60 years to preserving the valor, art, background and heritage of the American Indian."

While a handful of Los Angeles police officers stood quietly by and newsmen crowded around, Dentzel and Wilson walked the corridors of the museum, talking and arguing all the way.

Ultimately, Dentzel told the group:

"I share your concern and I will recommend to my board of trustees that the exhibits in question be removed." Until that could be accomplished, Dentzel ordered that all three be covered.

Covering Produced 40

The Indians quickly produced a sheet and two blankets.

With that, the Indians who had locked themselves inside the auditorium opened the doors and, after a brief conversation with Dentzel, the Indians agreed to meet with him at 1 p.m. next Sunday to discuss how other displays may be changed.

A statement handed out by one of the demonstrators said, in part:

"The objects on display here do not tell our side of the story, but instead help perpetuate the myths and ignorance that still prevail among the white majority."

Responded Dentzel:

"If you'll just read the notations on the exhibits, you'll discover that everything done here is to show the greatness of the Indian."

"I've dedicated my life to such work, so don't tell me this museum is trying to make fun of the Indian."

It all ended with reluctant handshakes and a pledge by both sides to sit down and discuss the matter next week.



CONFRONTATION—Dr. Carl Dentzel, director of Southwest Museum, facing two of about 100

Los Angeles Herald-Examiner, Wednesday, Jan. 13, 1971

Indians protesting an Indian display. Right, Darryl Wilson, a Pit River Indian, spokesman for group. Times photo by William S. Murphy

12 Indians Jailed Over Protest at Museum Here

Twelve American Indians were held today after police broke through chained doors and arrested a group of youths staging a sit-in protest over a display of Indian artifacts at the Southwest Museum in Highland Park.

The demonstration yesterday afternoon at the museum, 234 Marmion Way, was the second in less than a month. Both were peaceful. The 10 men and two women chain-locked themselves into the museum's special exhibits auditorium at 1:30 p.m. while a smaller group maintained a silent vigil outside.

At 6 p.m., one hour after scheduled closing time, Dr. Carl Dentzel, museum director, made citizen's arrests. The po-

lice used bolt cutters to break the chain and moved in.

One by one the Indians inside were taken to a waiting police van amid shouts of "Indian power" from their friends outside. There were no struggles during arrest on misdemeanor trespassing bookings, and museum officials reported no damage to the facilities.

The museum was closed to the public early when it became apparent what the Indians were doing. Police sealed off approaches to the building which rests on a hill high above the Pasadena Freeway.

A similar sit-in demonstration was held Dec. 20 by the American Indians but legal action was averted when museum officials agreed to demands by placing a

cover over certain Indian relics on display.

However, according to Stella Montoya, 25, spokesman for the group yesterday, that action had not been taken. She said the group had "vowed to stay until the exhibits were removed."

Miss Montoya said the Indians want the skeletons removed to "a sacred burial ground" where they could be accorded traditional religious rites.

Members of the group yesterday represented such tribes as the Pima, Choctaw, Papago, Piute, Oneida, Cheyenne and Mohawk, she said.

Following the citizen's arrests, Dr. Dentzel told newsmen that he made them with "greatest reluctance."

Referring to himself as "one of the Indians' best friends," he said efforts to resolve the latest

confrontation became fruitless when Indian "representatives" failed to give their proper names, and threatened the museum and myself." He did not elaborate, however.

He said he would like to meet with these representatives again, but the "meeting must be held in an academic manner."

"We do not have any immediate solutions to the problems," he added.

Dr. Dentzel said "the museum must tell the story of man, and to do that we must exhibit evidence of his past."

Amid constant heckling from the group of Indians outside the museum, he denied their charge that the Indian skeletons were exhumed for purpose of display. "We are not and never have been grave robbers," he said.

See our FREE Show...

Progress in Action

PRODUCED BY...

THE Seminole Bank OF TAMPA

1933 E. Hillsborough Ave. MEMBER: F.D.I.C.

Billboard Caricature Of Indians Protested

By TERRY DUNHAM
Of The Times Staff

TAMPA — Dissidents protesting "degrading" caricatures of Indians on advertising billboards picketed the Seminole Bank of Tampa Tuesday until they found a powerful ally — the bank's board chairman.

Gabriel Horn, a University of South Florida student, American Indian, and president of the USF chapter of United Native Americans (UNA), had objected to the caricatures in a letter to bank President Gordon E. Marks last Wednesday. Horn said he was referred to the bank's advertising agency, George A. Levy Awards, also of Tampa.

WHEN ITS representatives also refused to meet with him, he said, he planned Tuesday's protest outside the bank at 1933 E. Hillsborough Ave. While students, at least one

professor and two clergymen picketed outside, Horn met with Marks and then with a spokesman from the ad agency. Then Horn and Mrs. Karen Berger-Smith, a USF student and member of UNA, met with board chairman J. B. Weissman.

The bank's board of directors agreed unanimously to remove eight or nine billboards that the dissidents said were "degrading to American Indians." The directors also initiated an "in-depth" study by their advertising agency, Lacey & Fleming Advertising Inc., Tampa, "to develop a different format for our ads, one that is not offensive to anyone."

Students, a professor and two clergymen, all led by Gabriel Horn, the only American Indian enrolled at the University of South Florida, had

picketed the bank to object to the use of a caricature of an Indian, known in the ads as "Savvy Seminole." On one billboard a tomahawk was shown smashing into the cartoon Indian's skull.

Horn said: "I have worked as hard as I can work to educate American society about the plight of the Indian people. One out of every four Indian babies does not live to be a year old."

"AT A TIME when Indian people are struggling to keep their identity, we feel this type of advertising destroys the proud cultural heritage that the Indian people of this country are dying to maintain."

"What other nation has turned their national heritage into a comic strip?"

MU Student Senate Asks Exit for Willie Wampum

Marquette University's Student Senate voted Monday night to recommend dumping Willie Wampum, MU's symbolic Indian mascot.

The vote was 16 to 9 after a heated 2½ hour meeting.

The student senate resolution criticized Willie as "degrading and an offensive symbol to the American Indians at Marquette."

Monday night's meeting was the largest senate meeting — 200 attended — held so far this school year.

Indian students at MU last week presented the senate with a petition objecting to Willie.

"So Little to Ask"

Schuyler Webster, the Indian representative in the senate, said: "To take Willie Wampum away is so little to ask when you have taken so much away from the American Indian."

Gary Swanson, who plays Willie at MU basketball games, told the senate that he was placed in a difficult position:

"I can honestly say that I have never looked upon Willie as an American Indian but only as the Warrior mascot. But if the Indian students feel he is degrading to them, then they should be the ones to have the ultimate say in the decision as to whether or not to drop Willie."

Willie's removal rests with the school's president, Father John P. Raynor.

Dean Meminger, a black member of the MU's basketball team, said Tuesday: "I would agree with the Indians; if they don't like Willie Wam-



—Journal Photo

Marquette University's Willie Wampum

pum, then I would be against him."

Meminger said he did not want to get involved in the dispute because he had never really thought about whether Willie Wampum was offensive to Indians. He said he would be opposed to a mascot that depicted a black man if he thought the mascot was derogatory.

Gary Brell, a team member who is white, said at the senate meeting: "If Willie Wampum is offensive to the Indians, throw him out."

Brell, however, urged that the name of the Warriors be kept for the school's basketball team because it was the symbol of a fighting team.

Willie Wampum first attracted attention last month when Father James E. Groppi cited the mascot as an example of racism.

Willie Wampum is 10 years old. He was named by a student in January, 1961 who won \$5 in a "Name the Warrior Contest." Willie Wampum first appeared at a MU basketball game on Feb. 24, 1961.

Director of Indian Center scores scouts for disrespect in dances

By Joyce O'Neal

Cub Scouts who copy the Indian dances are being very disrespectful, Pearl Warren, director of the Indian Center in Seattle, charged at the Jan. 5 meeting of Auburn Business and Professional Women's Club at the Rainbow Cafe in Auburn.

"The Indian dance is sacred to the Indian people and is part of our religion," she explained. "Dancing to us has dignity and the way the scouts are copying the dances has no dignity."

Discussing life on Indian reservations and activities at the Indian Center, Mrs. Warren also scored Auburn School District for its "rotten reputation" in its treatment of Indians.

Recalling her own days as a student, she said, "We were not allowed to talk Indian dialect at school. I forgot one day and started talking in Indian."

Putting her hands to her head, she said, "I thought the top of my head was coming off. Besides I had read about these scalplings." The teacher had grabbed her by the hair and jerked her into the restroom.

She continued, "The white teacher just about scared the dickens out of me. She washed out my mouth with old lye soap. The more I screamed, the more soap she put in my mouth, the more it burned. I was scared of a white person after that and would run and hide when I saw one."

She added, "I didn't know when one would go off his rocker and harm me!"

Mrs. Warren explained she is Quillayute and Makah and lived on the Makah Reservation at Neah Bay in the North western corner of Washington, humorously adding, "I learned

English with a bunch of Swedes on a fishing boat."

Her mother died when Mrs. Warren was quite small, so she

was "pretty much raised on the fishing boats." She said the Indians were overprotective with their children, because they didn't want them to be laughed at. The Indians were encouraged not to mix with non-Indians.

Motherless child

"As a motherless child, I was mothered by everyone," she grinned, "I had my face washed so many times, and my hands washed. This is part of the Indian culture. Mothers believe if they are kind to someone else's children, if they die, then someone will be kind to their children."

Road to Hell

Mrs. Warren said missionaries told the Indians to burn all their regalia, "because if they didn't they would go to hell." The missionaries would tell them, "Don't be a savage."

She said Forks School at one time had more dropouts than any school in the State of Washington. "The school system was pretty rotten," she said. She had asked for Volunteers in Service to America workers, but none was available then.

She hired Leo LaClair from the Muckleshoot Reservation. He was working on a survey for the American Friends Service. The survey was published under the title of "The Uncommon Controversy." She laughed, "Educators are interested in surveys. It impresses them."

She told about the improvements made in the Forks

School, tutoring for Indian students, a library, and the VISTA workers, who began letting the Indian children show their costumes to others, adding dignity to themselves and not being made to feel ashamed they were Indian. Now Forks School has a bumper crop of college Indian students, she said.

White pattern

Someone in the group asked about Auburn schools and the Indian students. Mrs. Warren answered that Auburn School District has about the same reputation as the Forks School had, "pretty rotten." She told about the Muckleshoot children being lined up to take showers before they were allowed to go into the schoolrooms.

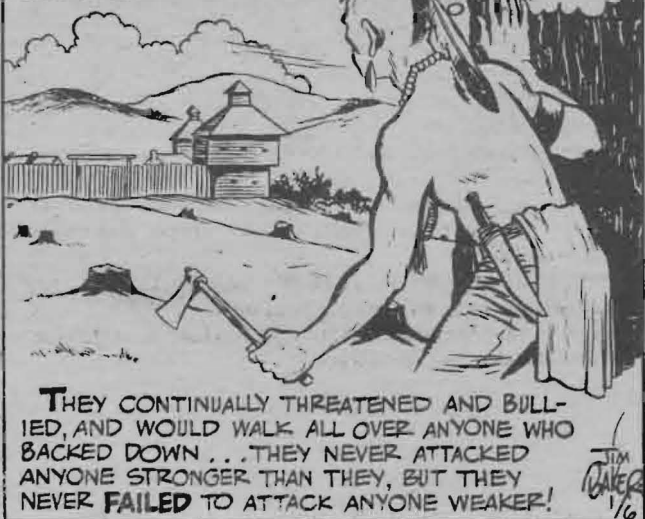
Piqua (Ohio) Daily Call Jan 6, 1971

THE OHIO ADVENTURE

By Jim Baker

FOOD FOR THOUGHT

IT MIGHT BE WISE TO REQUIRE MODERN AMERICAN DIPLOMATS TO STUDY THE HISTORY OF OUR EARLY INDIAN WARS. THE TRIBESMEN BEHAVED VERY MUCH LIKE CERTAIN OF TODAY'S POWERS. FOR EXAMPLE, THEY WERE GREAT BLUFFERS... TO HEAR THEM TELL IT, INDIANS COULD WHIP ANYONE IN THE WORLD...



THEY CONTINUALLY THREATENED AND BULLIED, AND WOULD WALK ALL OVER ANYONE WHO BACKED DOWN... THEY NEVER ATTACKED ANYONE STRONGER THAN THEY, BUT THEY NEVER FAILED TO ATTACK ANYONE WEAKER!



OLD WITH THE NEW — The J. C. Penney Co. won't officially move into the Boulevard Mall until Thursday, but the old cigar-store Indian already has made his move to the store's men's department.

Kellogg's
SUGAR
SMACKS
VITAMIN ENRICHED



BOYCOTT

Kellogg's has done it again. They have a new promotion coming out about Indians. And it is just as offensive as their last one.

Soon Sugar Smack's will include a series of small plastic cards, each one with a feature of "Indian life". Some are quite innocent, talking about canoes or moccasins. Others are misleading, and at least one is sacrilegious.

For instance, Iroquois people have a medicine society still active today involving the use of carved wooden faces. In a sacred ceremony, the powers represented in these faces, Our Grandfathers, are called upon to help in the prevention and curing of disease. Kellogg's cards describe this, and then urge their young consumer's to make a "Halloween mask of your own" for fun and games. Sort of like Indians teaching their kids to play "Ring Around the Crucifix".

The last promotion featured seven plastic Indians, each complete with weapon, and one holding a scalp and tomahawk. Kellogg's defended this as an "honest portrayal" and "a meticulous search" including "advice from Indians themselves".

AKWESASNE NOTES wrote a protest, which has not been answered. Calling the promotion in bad taste and racist, we wrote, "The use of Indian culture to sell your products without any obligation to Indian Peoples is only another rip-off of the Indians."

"Therefore, we write to ask that you remove from further circulation and from grocery shelves all boxes featuring this promotion, for it is poisonous to the minds of those who see it and hazardous to us all. We are asking that you suggest some form of reparations for the damage to Indian people which you have already caused, however accidentally."

"We also demand that you submit all further Indian-style promotions to a board of Indians to be selected by yourselves from lists submitted by the following well-known Indian national organizations: American Indian Movement, United Native Americans, the National Indian Youth Council."

"Your promotion is harmful not only to Indians, but also to your own children who become indoctrinated with racist ideas at a very young age."

WHAT YOU CAN DO:

Students: urge your food service managers not to use Kellogg products until you are satisfied with its advertising. Have your Indian organization call on the buyer and explain your position.

Housewives: phone your neighbors, tell them what is happening. Urge their support. Good chance to talk about Indian matters, too.

Letterwriters: Write the Chairman of the Board, Kellogg Company, Battle Creek, Michigan. Post a notice in your church or office bulletin board.

Smack Sugar Smacks where it hurts. Do not buy Kellogg products until their people respect our people.



"We're here to escape religious persecution. What are you here for?"

Racism in Postage Stamps

In the January/February, 1971, issue of AKWESASNE NOTES a letter from Veronica Keene of Louisiana appeared. She expressed in her letter a desire for having a postage stamp honoring American Indians. The U.S. Postmaster General has some sort of citizen's advisory committee, for what it's worth, that is said to have much to do with commemorative stamps that are to be issued. People are encouraged to send their ideas for stamps to that committee or directly to the Postmaster General, in Washington, D.C.

Being a stamp collector of sorts, her appeal gave me an incentive to see what stamps the U.S. had actually issued in the past which had something to do with Indians.

On early U.S. stamps, Indian figures were in a few instances used as borders for portraits:

1. 1893 Columbian Exposition Series: 1¢ issue depicting a full figure portrait of Columbus, bordered on each side by a seated Indian.
2. 1902 Regular Postage Series: 3¢ issue having a portrait of Andrew Jackson bordered by an Indian figure on each side (rather ironic) I would say.
3. 1907 Founding of Jamestown Series: 1¢ issue of a portrait of Captain John Smith having an Indian head profile in each upper corner.

There were several commemorative issues over the years that pictured the landing of some group of Europeans someplace on North American soil. Most of these had included in the picture the inevitable Indian or group of Indians greeting the Europeans or paying homage to them:

4. 1869: a 15¢ Columbus Landing Commemorative.
5. 1893: Columbian Exposition Series: 2¢ landing of Columbus issue.
6. 1898 Transmississippi Exposition Series: 1¢ landing of Marquette.
7. 1907: 2¢ issue depicting the founding of Jamestown.
8. 1934: Wisconsin Tercentenary Commemorative 3¢ issue depicting Nicolet's landing on the shores of Green Bay.

This is America:

WHEREAS, ethnic, racial, and religious groups in our community have customs, rituals, and beliefs which are meaningful to a particular group but often not understood or fully appreciated by other groups; and

WHEREAS it is the policy of the City of Madison to educate our citizens "to a greater understanding and practice of human rights" to the end that the City will be a better place in which to live,

NOW, THEREFORE, BE IT RESOLVED that individuals and organizations in this city who contemplate using symbols or customs drawn from other cultures should consult and consider the feelings of the group whose culture is involved in determining whether or not such use is acceptable to that group.

The above is the text of a resolution which the Madison, Wisconsin, City Council will be asked to adopt in the near future. People who have feelings about derogatory symbols are asked to send their endorsement (and congratulations) to James C. Wright, Dir., Equal Opportunities Commission, 351 W. Wilson, Madison, Wisconsin 53703, to support their request to have this resolution passed.

INDIANS IN THE ANIMAL CRACKERS? Sure 'nuf, along with the tigers and lions in the Nabisco assortment was an Indian head. Boston Indian Council's Rayleen Bay protested, and got the explanation that their "Wild West" assortment machine must have tossed some cookies the wrong way. Won't happen again, Nabisco says.

Brothers and sisters: The time has come when we can no longer afford to open a newspaper and see "INJUNS SCALP HUSKIES" or -- "REDSKIN MASSACRE PATRIOTS" or some such sports headline. This is another drawback to our efforts to attain a measure of dignity.

You don't see sports teams with names such as "WASHINGTON YELLOWSKINS" or "CLEVELAND CAUCASIANS" or the "STANFORD AFROS". The names in themselves might be less harmful except Native Americans are commercialized like any other gimmick to entertain their readers.

Alvin Manook
Huntington Park, Cal.

The remaining U.S. stamps I found that related to Indians tended to maintain the Indian element as the primary theme:

9. 1922-1934 Regular Postage Issues: most of which were all portraits, 14¢ issue of a portrait of an apparent plains Indian named simply "American Indian".
10. 1922-1934 Series: \$5.00 issue with a female portrait named simply "America", the portrait possibly being a stylized Indian.
11. 1930: 2¢ Charleston commemorative depicts an Englishman and an Indian standing together.
12. 1948: 3¢ Will Rogers portrait issue carrying his well-known saying, "I never met a man I didn't like."
13. 1948: Indian Centennial Commemorative specifically naming the Five Civilized Tribes of Oklahoma.
14. 1957: Lewis and Clark Expedition commemorative depicts Sacajawea standing in the background.
15. 1950: 3¢ Freedom issue on which there is a statue-like figure in the form of a stylized identityless "Americana" Indian.
16. 1959: 7¢ Air Mail Commemorative of the 50th Anniversary of Hawaii Statehood. A native Hawaiian warrior and a map of the islands are shown.
17. 1961: Commemorative of Frederick Remington's 100th anniversary of his birthday. The stamp carries a full-color picture of his painting, the Smoke Signal.
18. 1968: Chief Joseph Commemorative: a full-color portrait of the Nez Perce chief.
19. 1970: full-color picture of a Haida ceremonial canoe.

To me, the above is not what I would call a very impressive list, particularly in the light of the myriads of commemoratives on statehood, battles, people, places, events, etc., that somehow have been considered significant enough in American history to put onto a postage stamp. The Post Office has much to do to catch up.

I have one further category of stamps I'd like to review. Suppose I call this one "An American Indian would think twice before he glues one of these onto his letter":

1. 1920: A three-stamp series of the tercentenary of the Landing of the Pilgrims.
2. 1929 Battle of Fallen Timbers Commemorative, which has a picture of General "Mad" Anthony Wayne.
3. 1946: Kearny Expedition in Nuevo Mexico in 1846 to secure that territory from Mexico.
4. 1948: Fort Kearny, Nebraska, which was called the "Guardian of the Pioneer" on the stamp. Guardian from whom, how, and for what?
5. 1962: 100th anniversary of the Homestead Act.
6. 1963: Carolina Charter, in which Charles II gave eight Englishmen 1 1/2 million acres of Indian land.
7. 1965: commemoration of the first permanent European settlement in the New World (St. Augustine, Florida)
8. 1969: commemorating the opening of the Cherokee Strip.
9. 1970: the Mayflower commemorative.

John Levchuk
Albuquerque

(Dr. Jack Forbes adds the following to the quite complete research of John Levchuk: the Mesa Verde ruins stamp on the chalk-up one-for-us series. On the other side is the "Farming in the West" (commemorating white "pioneers" farming on stolen Indian land, the Sullivan Expedition commemorating a military attack on the Iroquois, the Ordinance of 1787 (dividing up land still belonging to Indians), the Coronado Cuarto Centennial (commemorating a notorious butcher of Indians). And now the post office has a new offering for our consideration -- see below.)



Missouri 1821-1971 United States 8

The Postal Service plans to commemorate the 150th anniversary of Missouri's admission to the Union with their eight-cent stamp showing Thomas Hart Benton's mural, "Independence and the Opening of the West." First day ceremonies are to be at Independence, Mo., on May 8.

proclamation

We, the Dog Soldier Society of Seattle, urge all of our brothers to join us in declaring war on the United States Government and their apple-Indian allies. Unite! Form your secret societies! Force the government to renegotiate treaties on our terms by whatever means necessary! Search us out! Look into the eyes of your brothers and you will find us. We are already in action. Join us!

We demand the right to determine the direction of the evolution of our own culture. We have been patient too long. The original treaties were only a camouflaged castration of Indian Nations by ruthless enemies. We were temporarily defeated and forced to sign dishonorable treaties under the guise of a victor's peace. One by one, the government of the invaders has allowed their treaty lies to be broken and our rightful heritage has been stolen from us.

We have suffered enough indignities. When treaties are broken, a state of war exists. We have suffered enough.

The government has broken their treaties and taunt us as though we are not human beings and men. They have opened their war again. We have answered their challenge. The war never really ends.

Chief Seattle asked that the white men "be just and deal kindly with my people, for the dead are not powerless." We can live in shame no longer! Our ancestors must cry out in anguish no longer! We will honor broken treaties no longer! Tribal leaders who follow the government orders walk in shame.

Crazy Horse, Geronimo, Chief Joseph, Kamaikun, and many others have shown us the way! Their pride is our pride to stand up once again as men and fight for a just settlement and the preservation of our distinct identity. Assimilation, acculturation, and finally death must not be the destiny of America's Indian People as Chief Seattle feared in his vision: "Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature."

When a just settlement is won, we will live side by side with the whites in peace and mutual respect. Until then, a state of war exists.

Call back Wovoka, Smoholla, and the Ghost Dance! Leaders, step forward! The spirits of our religious, war, and political leaders are waiting to live once again in our blood! Patience and words are no longer enough! Revive your secret societies and go into battle with words, weapons, and ways of persuasion until we have won a just peace for our people or die with honor!

The Dog Soldier Society of Seattle

N.I.B. Letterhead Contest

The National Indian Brotherhood wishes to announce a competition for the design of a letterhead for the organization's stationery. Competitors must be of native background between the ages of 12 and 18. Awards will be given in the form of books by contemporary Indian authors and/or prize money. The design should depict national native unity. Remember, the National Indian Brotherhood is *your* organization.

Address entries and enquiries to:
The National Indian Brotherhood
7th Floor, 71 Bank Street,
Ottawa 4, Ontario.

All entries will be accepted until April 15, 1971, at which time the best designs will be selected.

BEYOND TRAPLINES -- Does the Church Really Care? By Charles E. Hendry, is available for \$1.95 from Anglican Book Center, 600 Jarvis, Toronto. It is a critical evaluation of the church's "missionary syndrome" with recommendations for change.

A NEW RESERVATION NEAR MINNEAPOLIS is being requested by a Minnesota group of Indians who are eligible for the 160-acre allotment promised in the 1934 Reorganization Act.

GOT SOME USED CLOTHES TO SEND TO THE RES? It's easy to see that used clothing gathered by white folk for the Indians is badly needed in many areas. But what we wonder is whether all the effort and money which goes into collecting this clothing would help if re-directed to changing the circumstances that make the situation the way it is. Otherwise, the white people who read this will have grandchildren who will be giving used clothes to the Indian readers grandchildren forevermore. Anyhow, if any one wants to have used clothing shipped to them, write this paper and we'll direct those who enquire your way.

Notes: I told my wife your paper is the best thing that has happened to our people since the Battle of the Little Big Horn.
Robert Parker
Tampa, Florida

THE RELATIONSHIP OF TRIBAL SOCIETIES to larger countries is the interest of a European committee meeting in Zurich, Switzerland. The group may work towards a new concept, an International Convention on Tribal Societies, similar to the Geneva Convention, which would provide the recourse which the World Court cannot now supply.

The committee will support organizations or protection services, such as the Villas Boas brothers of Brazil, and also will work within their own culture to change their system of values and resist prejudices. People in Europe interested in working with the committee, or Indian groups who require European support, should contact:

Reto G. Jenny, MD
CH-8586, Erlen
Switzerland

AMERICAN INDIAN MEDIA INDEX listing films, filmstrips, and audio tapes (over 400) by subject is available upon request from the Instructional Media Center, Humboldt State College, Arcata, Calif. 95521. Please enclose 12¢ stamps for postage.



Cochise with Cherokee Gabriel Horn of UNA

THE GREAT GRANDSON OF COCHISE, Apache leader, is in a Tampa, Florida, jail on a charge of breaking and entering. "Alcohol did it," he says. He is Chavis Cochise, a disabled vet with a Distinguished Service Cross, Silver Star with oak leaf clusters, and the Bronze Star.

MINORITY GROUP DANCE AND DRAMA WORKSHOP will be held this summer for ten days beginning July 7, probably in New York City. Resource people and participants are being sought by Shelbe Freeman, National YWCA, 600 Lexington Ave., New York, N.Y. 10022 (212)753-4700.

GOT AN ARMY SPY IN YOUR ORGANIZATION? Alan Gibbs, now a college student, said when he was in military intelligence, he kept the Washington State fishing demonstrations under surveillance for the U.S. Army. Recent Congressional hearings have revealed widespread Army infiltration and spying on civilian activists.

A PUEBLO CHILDREN'S THEATRE group is working on performances of Indian legends, myths, and folktales for pueblo children in the Tewa language. The first performances will be in August, 1971 in each of the six northern New Mexico Tewa communities. Funds are needed for costumes, lighting, make-up, etc. Write William Baca, Santa Clara Pueblo, New Mexico.

DISSENSION AMONG THE HOPI is being stirred up by Paul Solem, who claims the ability to call down flying saucers, and Nonnie Skidmore. To make their position in Hopiland more secure, they are using the aging chief Dan Katchongva to make accusations against interpreter Thomas Banyaca. Outsiders are asked to exercise caution until the Hopi spiritual leaders are able to heal this wound.

LIBRARIANS: A group of librarians interested in improving the condition of library service to urban and reservation Indians is meeting and working under the coordination of Charles Townley. Contact him at the Library of the University of California, Santa Barbara.

3,720 ACRES OF FEDERAL LAND ARE BEING GIVEN - not back to the Indians, but to North American Rockwell Corporation in Nevada. Must be God's way of punishing Indians for their lack of faith in capitalism. Protests or comment can be sent to Bureau of Land Management, 801 N. Plaza St., Carson City, Nevada 89701.

A FORMER NEW YORK INVESTMENT BANKER has been appointed principal adviser on Indian Affairs to the Indian Division of the Office of Economic Opportunity in Washington. He is George Wittman. The OEO press release says he was appointed to implement President Nixon's "new era in which the Indian future is determined by Indian acts and Indian decisions." Somehow, they didn't see any need to elaborate any further on this contradiction.

COMMENTARY:

A MAP OF ALL FEDERAL INDIAN RESERVES is only 30¢ from Supt. of Documents, G.P.O., Washington, D.C. But you'll have to mark in Alcatraz yourself.

THE UNITED SCHOLARSHIP SERVICE'S annual report lists an impressive record of placing Indian young people in schools and colleges and internships and obtaining scholarship funds to support their education. The agency is in its 10th year of operation. Programs include a talent search program to find young people who could be encouraged to get more education and summer student projects in Indian communities. The board of directors is all Indian and Chicano, as is the staff. Indians interested in obtaining scholarship aid should contact them, as well as agencies and private benefactors wanting Indian administration of their scholarship monies. Write: Box 18285, Cap. Hill Station, Denver, Colorado 80218.

LOUIS BRUCE (Commissioner of Indian Affairs) sent Sonny Sixkiller, University of Washington quarterback, congratulations for a good football season. "You have become an outstanding example to Indian youth," says Bruce. Strange he didn't have time to send Hank Adams of nearby Tacoma a get-well-quick card when he was shot.

VERNON (TECUMSEH) BOW, a member of the North American Indian League at Montana State Prison, has prepared a long 84-page brief for the Courts, suing the State of Montana for his release, and the U.S. for \$27 BILLION to cover genocide, atrocities, piracy, crimes, cruelties, injustices, etc., upon the Indians. It is complete with historical documentation. The brief will be on deposit for loan to interested legal minds, and he can be contacted at Box 7, Deer Lodge, Mont. for information where to write to obtain the loan of a copy.

THE FLAG RESEARCH CENTER is interested in Indian symbols, flags, seals, etc. to be included in the "Flag Book of the U.S." The Center says they will also help without charge in the design of a flag or seal -- if you need one. Contact Whitney Smith, Flag Research Center, 17 Farmcrest Ave., Lexington, Massachusetts 02173.

MORGAN OTIS (Kiowa) has been elected president of the California Indian Education Assn. replacing founding president Dave Risling. Otis is on the Native American Studies Faculty of Sacramento State College.

NATIVE NORTH AMERICAN ARTISTS, an all-Indian organization, is promoting a major exhibition in a New York museum in the Autumn, to be juried by American Indian Artists. Work in all mediums is acceptable, and shipping costs will be paid. Contact Lloyd Oxendine at 256 West 108 St., New York 10025 by mid-March. Canadian and Alaskan and Northwest Coast artists in particular are invited to exhibit.

IS THE F.B.I. an EQUAL OPPORTUNITY EMPLOYER? Doesn't seem so. Out of its 18,592 employees only 7 are American Indians. Probably just as well.

IT MAY BE THE LAST ITALIAN DINNER at the Toronto Indian Center if there isn't more support shown, reports their newsletter. Probably just as well.

\$408,344,000 FOR THE BUREAU OF INDIAN Affairs in the 1972 budget -- 52 million more than this year. That's the request. And only about 350,000 reservation Indians to benefit. The arithmetic seems all right, so something else must be wrong.

A LISTING OF INDIAN PUBLICATIONS past and present which will be available on microfilm can be bought from Mrs. P. Waage, Princeton University Library, Princeton, N.J. 08540 for \$2.50. Alfred Bush, special collections curator, should be contacted if you have old Indian newspapers which should be in the collection.

WANT A GENUINE CREE CALENDAR? Send 60¢ or a dollar to Box 159, Moose Factory, Ontario. It's on James Bay, and 8th grade students made it to finance a trip to a secondary school to glimpse the world they'll be in if they go away to school.

THE GREAT LAW, an illustrated copy of the Iroquois Constitution, is still available for \$1 postpaid. 5 or more are 75¢ each. 84 pages. The U.S. founding fathers were inspired by this document. Write White Roots of Peace, Mohawk Nation, via Roosevelttown, N.Y.

The Pit River Story: A century of genocide

44

If we ever owned the land we own it still, for we never sold it.
—Chief Joseph of the Nez Perces 1876

By JOHN HURST
R-S Staff Writer

High in the northwest corner of Pit River country is a castle hidden in what's left of a forest.

From the once magnificently timbered country surrounding it, logging trucks thunder out onto the highways bearing lumber away from the land to faraway places and dubious uses.

The castle is part of an empire. It stands empty, gardened and guarded most of the year. It is used as a retreat by the descendants of the late William Randolph Hearst. But the very process which created this fabulous concentration of wealth now closes in and year by year the surrounding land is denuded and ruined and a spreading rot threatens the castle itself.

A hawk circles high in the almost painfully bright blue sky over the fresh December snow.

Below him the Pacific Gas and Electric Co. campground near Big Bend is silent and white. The neat brown cabins stand empty, snow on the roofs.

It's been six months now since that morning in early June when a caravan of Pit River Indians moved into the campground to occupy it for a few days before they were arrested for trespassing.

There were great bonfires then on that predawn under endless stars and the beating of drums and a proclamation:

"We believe that money cannot buy the Mother Earth. . ."

The campground is vacant now. It will be summer before it is used again by the families of PG&E employees up from the cities for a week or two of reward after a year of work.

Each of these vacant cabins is supplied with electricity, running water, a stove and refrigerator, a bathroom.

The hawk wheels in the crystal blue sky and soars away to the northwest. A few miles of flight take him over the dwelling of Willard Rhoades, Pit River Tribal councilman.

The dwelling is an ancient and tiny trailer abutting a wooden lean-to. Rhoades and his wife, Mildred, have no running water, no refrigerator. They get sporadic electricity from their own generator. There is barely enough room to turn around in the trailer.

"She has sheltered and clothed, nourished and protected us. . ."

The hawk turns south, flying high over the rugged slopes of pine and in 10 miles is above the home of Pit River Councilman Raymond Lego.

It is lower here than the campground and the snow has melted, making a mud bog of the road to Lego's cabin. His six children are slogging through the mud to catch the school bus.

The children have washed for school outside in the cold morning air. There is no running water in Lego's cabin. The children studied their school lessons by kerosene lamp the night before. There is no electricity in Lego's cabin.

"We have endured. We are Indians."

Wherever the hawk flies across the 3.4 million acres of Pit River ancestral land the conditions of the people are the same.

They are paupers and outlaws in their own country.

In 1850 Congress authorized a commission to make treaties with California Indian tribes. The purpose was to open California to settlement by purchasing most of the Indians' land and reserving certain (the least desirable) areas of land for the tribes.

By 1852 the commission had made 18 treaties with the Indians. The deals were fairly typical of transactions with American Indians:

"Blankets for land is a bargain indeed."

But not enough of a bargain to suit the California Legislature. A special committee of the Legislature recom-

mended in 1852 that Congress not only reject the treaties but "remove the Indians of this State beyond its jurisdiction."

The United States Senate rejected the treaties in July, 1852 upon the insistence of California.

Congress had recognized the Indians' title to their lands in creating a commission to make treaties with them. The treaties were not ratified. Logically, then, the land still belonged to the Indians in 1852.

But the gold mining and settling of Indian land continued without benefit of treaties.

The methods used by pioneers to gain Pit River and other Indian land in California are described in early accounts. William Kelly, an English visitor, published in 1852 such an account of a raid by gold miners on an Indian village:

"Once checked the flight became general and tumultuous, all rushing back amongst the wigwams, and plunging into the stream, followed by women holding little children in their arms, who were soon swallowed in its curling eddies. We fired a few more shots into their bark tenements, and from the howls that followed, I should say with fatal results . . . we ceased firing, and retired in a cool deliberate manner, after having counted 23 bodies on the ground."

The narration by the super cool Kelly is entitled, "A Stroll through the Diggings of California."

On March 3, 1853, Congress arbitrarily and unilaterally deemed all Indian land public domain. This sanctioned the theft and murder that was already going on.

In April of 1853, the Shasta Courier, a weekly newspaper indicates what was happening here to the Pit River Indians.

The editorial is among early documents on the matter collected by William N. Coyle of Project City. The editorial says in part:

"What are the lives of 100 or 1,000 of these savages compared to the life of a single American citizen? . . . We say shoot them down wherever you find them. Slay them as you would so many panthers and bears."

The accounts by whites confirm the stories that have been handed down orally, generation to generation, among the Pit River Indians. The accounts remain among the people of how their ancestors "hid like lizards" in the rocks of what is now Lassen Volcanic National Park as whites tried to hunt them down.

And then there was the roundup. In 1859 the state militia was called in to remove the Pit River Indians from their lands.

Tribal Councilman Rhoades heard the story from his grandfather, who was a youngster at the time.

The Indians were invited to a meeting with the soldiers, says Rhoades, and advised to leave their guns at home. Many Indians (the exact number seems to be lost) attended the meeting in trust.

Among them was Rhoades' grandfather who was eight or nine years old.

"When they got there," says Rhoades, "the soldiers surrounded them and herded them together and this was in November and there was snow on the ground."

"And then they herded them like cattle to Sacramento. Little kids froze to death. Old people they shot down if they couldn't keep up."

The survivors were eventually taken to the Round Valley Reservation in Mendocino County. Government documents show that their treatment there was simply a repeat of earlier abuses.

Many of the Pit River Indians, including Rhoades' grandfather, made their way back to their own lands where conflict with the whites continued.

But all this was last century, wasn't it?

"We all know the Indian got a bad

deal," the argument goes, "but that was 100 years ago. They have the same rights as everyone else, now."

The argument is invalid for two reasons:

First, the process of extermination has not really stopped. It is simply more subtle.

Statistics on American Indians in general and California Indians in particular are a tale of horror. California Indians live in worse housing, have a lower income and a shorter life span than any other ethnic group in the state.

Diseases such as tuberculosis, pretty much checked in the population as a whole, still ravage Indians. Pneumonia still kills their babies.

Of the 530 Pit River Indians on the Tribal roll not more than one or two families have running water or plumbing in their homes.

Many families have no electricity.

There are two telephones in the entire tribe.

Families live as a rule in makeshift cabins, with as many as eight, 10 or 12 people crowded into two, three or four tiny rooms.

Each family has suffered the death of at least one child. Often by pneumonia, sometimes by violence.

"My brother Corbett's dead now," says Ross Montgomery, vice-chairman of the tribe. He says it quietly in connection with something else. Montgomery is 36 years old and has learned to live with death in the family. Four of his brothers are dead, one of pneumonia as an infant, another in a logging accident, another in Korea and one who was said by authorities to have jumped out of a moving car.

Tribal Councilman Lego, 57, lost three children; two of them died in their infancy and one was killed in a logging accident.

Mrs. Della Wilson lost three children in their infancy.

And so it goes throughout the tribe.

Most of the babies died of pneumonia and at a time when the disease rarely claimed members of the white population in America.

And behind this process of subtle extermination is still the threat of active physical force by the authorities if the Indians exert their rights.

A spiritual value at the heart of the movement is a feeling about land that is in direct opposition to the Western European concept of individual ownership.

Pit River Councilman Willard Rhoades tells something of the Indian concept of land:

"It means life to me. It means everything that is a child-need. And a child cannot get along without its mother you might say. And that's just the way it is. If you take a child from its mother it'll always be looking for her until the day it dies."

"So I don't want to be separated from my birthright, my heritage, or whatever you want to call it, because it's part of me."

The land is not something that can be bought and sold. It is to be cared for because it's part of you. There is a physical and spiritual relationship. Some people call this ecology.

But people cannot relate to the earth in this way if they have no land base.

The Pit River drive to reclaim 3.4 million acres of ancestral land north-east of Redding came as a direct result of the reiteration of these ancient concepts on the solid rock island of Alcatraz.

Elder Pit River Indians, including Councilmen Rhoades and Raymond Lego, met with the Indians of All Tribes on the island. As an outgrowth of this, Mickey Gemmill returned from San Francisco to his native Pit River country with a vision and a plan to regain the ancestral land.

So the symbol of liberation is a prison.

And among the liberators is a prisoner:



Ross Montgomery, Pit River Tribal vice-chairman, has spent 12 of his 36 years in prison. He lives now with his wife and three young children in a one-room cabin near Big Bend.

Montgomery rejects the I'll-get-mine values of our society:

"I suppose I could go down to the big town of Redding and get a job as a baker or butcher and be brainwashed like they are — or most of them — but I prefer to live as an Indian."

"I prefer to stay up here and fight with my people and live like an Indian so that my children won't be mistreated as I've been mistreated."

But that fight, as Montgomery sees it, is not only for his children or even his people:

"Our fight is not just for the Pit River people, but for all people. What we're fighting for here is the life of the little people."

And the little people's very existence is threatened by the powerful few who dam the rivers, cut the forests and pollute the air:

"The way I feel about the land is that it should be preserved. No single person should have control . . . And the land, I think, should be free and not raped and torn up like they're doing."

"But," Montgomery adds, "maybe I'm fighting a losing battle."

That is a reasonable assumption in view of the staggering array of power facing Montgomery and his people.

The Hearst Wynton castle is only a fraction of that corporation's empire.

The Hearst Corp. owns 39,000 acres of land in Shasta County alone. It also publishes a chain of newspapers and magazines, among other endeavors.

The Hearst Corp. is among 12 companies, which along with the United States Forest Service, own a total of at least 1.4 million acres in Shasta County.

There are 2.4 million acres in all of Shasta County.

Here is a breakdown of the biggest landholders:

Hearst — 39,000 acres; Fruit Growers Supply Co. — 31,000 acres; Diamond International — 12,000 acres; Latour State Forest (a state-run timber company) — 9,000 acres; U. S. Plywood — 33,000 acres; Kimberly-Clark — 93,000 acres; Publishers Forest Products — 27,000 acres; Shasta Forest Co.—107,000 acres; Southern Pacific Land Co. — 166,000 acres; K. R. Walker (Paul Bunyan Lumber Co.) — 30,000 acres; R. G. Watt and Assoc. — 23,000 acres; Pacific Gas & Electric Co. — 53,000 acres; United States Forest Service (which sells its timber to private companies) — 687,000 acres.

The Pit River Indians, like the Nez Perces to the north, never sold their land. Logic and American law, it seems then, would dictate that they own it still.

But in June of this year, some 50 Pit River Indians and supporters were arrested for trespassing on ancestral lands at the Pacific Gas and Electric Co. campground near Big Bend.

In October of this year, federal and county officers arrested 18 Pit River Indians who were occupying ancestral land near Burney. Men and women were maced. Old men as well as the young were beaten by authorities as officers moved in to tear down an Indian-erected quonset hut on National Forest land.

One thing is certain:

If the Pit River Indians sold their land, they were never paid for it. Not a penny.

Redding (Calif.) Record-Searchlight



Four of the some 25 Indian demonstrators who picketed Tuesday against alleged discrimination by the Bureau of Indian Affairs, stand in front of the Denver Federal Building. From left

to right, are Robert Henderson, David Jumper, Al Culbertson and Vaughn Arkie. At their feet is a cardboard casket labeled "Colonialism." The demonstration was peaceful and orderly.

NATIONAL INDIAN CONGRESS FACES FINANCIAL CRISIS

By THE REV. TOM CONNALLY
Northwest Indian Times

WASHINGTON, D. C. — The national Congress of American Indians met in Washington, D. C. in January and was told by newly elected executive director Franklin Ducheneaux that the National tribal organization was facing bankruptcy. "We have a total debt in the neighborhood of \$175,000," said Ducheneaux.

Ducheneaux said that he saw only two alternatives for NCAI: either the tribes raise \$100,000 to pay immediate debts and another \$100,000 for operating expenses, or recognize that they can't run the organization and throw it into bankruptcy. Delegates were stunned at the size of the outstanding debt and at the thought of losing their national organization.

Tribal leaders pointed out that they could not commit their tribes to make contributions without first returning home to discuss the matter with their councils. Others called for internal reorganization. Former president Wendell Cheno stated that "The internal organization of NCAI is such that it cannot control its financial affairs."

Ducheneaux said that he saw no way out. "I didn't accept the responsibility to carry this whole thing myself—things we didn't know anything about in Anchorage." He said that he and the officers would be legally responsible if they tried to cover up the kinds of things that had been going on the past few years. He refused to accept this kind of legal responsibility himself and said that he didn't see any indications that the tribes would

accept it either. Ducheneaux then resigned as executive director and said that he would give his 2-weeks in office without charge.

The executive committee refused to see NCAI die, and appointed a Special Administrative and Financial Committee to save the 27-year old organization. This "watchdog committee" went into immediate action. It hired Leo Vocu, Oglala Sioux and former NCAI area vice president, as acting executive director. It established an "NCAI Special Fund" for operating expenses, and a national fund raising committee. It fired the bookkeeper and former auditors in order to bring in a new reputable accounting firm.

Vocu said that "Ducheneaux should be commended because he woke up the NCAI—now it's up to me to keep them awake." "We've been sweeping things under the rug for too long."

Ducheneaux had pointed out another key financial problem. "The tribes pay only about \$14,000 a year in dues, and you can't run a national organization on that kind of money. If the tribes want a national organization to speak for them in Washington, D. C., they'll have to figure out how to pay for it."

A special "\$100-Club" was started in Washington to raise money from NCAI members and their friends. This brought immediate response and checks began pouring in to the non-tax exempt "NCAI Special Fund" to maintain the Washington office. Tribal officials are busy discussing ways of raising funds and obtaining substantial tribal contributions to save the national voice of the Indian tribes.

U.S. Inaugurates New Indian Link

Washington, Dec. 22 (Reuter) Vice President Agnew today inaugurated a new channel of communication between the government and America's Indians.

It is in the form of a monthly newsletter produced by the National Council on Indian Opportunity, of which the Vice President is chairman. The newsletter is designed to give Indians a chance to express their views.

In a statement in the opening issue, Mr. Agnew said the cornerstone of President Nixon's policy on Indian affairs is broad participation by Indian people in developing federal policies and programs which affected them. He said he hoped the newsletter would "broaden the mutual understanding of the needs and views of the Indians and the federal government as we all strive together to build a better life for the native American."

"A feature of this newsletter will be the publication of constructive critiques Indian leaders submit," the Vice President added. "This will exemplify one of the principal aims of the NCIO newsletter: to enable Indians to articulate their views and thus promote Indian self-assertion, independence and self-determination."

LAND CLAIM STUDY IS SOUGHT BY GUAM

AGANA, Guam, Jan. 23 (UPI) — The Guam Legislature has asked the United States Congress to re-examine the process by which the United States got title to more than a third of the island territory.

The resolution introduced by Senator Joaquin A. Perez, chairman of the Guam Rules Committee, also asked for a determination of whether the original owners of the land had been fairly compensated.

"In the latter stages of the Second World War and in the buildup of Guam as a major defense base for both the Navy and Air Force following World War II, and start of the cold war, a very large percentage of the limited land area within the territory was acquired by the United States for defense purposes," the resolution said. "The people were not properly compensated and not advised of their rights and generally deprived of their property without due process of law and without just compensation."

The people of Guam have for years sought the return of lands held by the United States Government.

EDITOR SEEKS A NEWS LINK FOR INDIANS

Agency Hopes To Close Communications Gap Among U.S. Tribes

By MURIEL DOBBIN
Washington Bureau of The Sun

Washington, Feb. 15—A 35-year-old Sioux newspaperman is striving to bridge what he calls "the biggest communication gap in the country" by setting up a nationwide news service for American Indians.

The American Indian Press Association so far is a \$24,000 fledgling founded six months ago by Charles Trimble, editor of the *Indian Times* in Denver and precariously financed by the Bureau of Indian Affairs.

However, a few days ago Mr. Trimble and a small group of fellow journalists were brought to Washington by the Community Relations Service of the Department of Justice for discussions on the development of an Indian news service.

More Money Needed

Officials at the Justice Department and Bureau of Indian Affairs were "encouraging," according to Mr. Trimble, who estimates that current financing will be depleted by the fiscal year's end in June, and that at least \$100,000 will be needed to make the press association a reality.

He is emphatic about the urgency of the need to provide a more tangible link between far-flung reservations than now exists. At present, Mr. Trimble points out, Indians are almost entirely dependent on local newspapers which rarely provide information about events on other reservations.

"Indian people are virtually without relevant communication," he declares, stressing out that Indians are usually unaffected by state or municipal government, being tied bureaucratically to Washington. Controversies on one reservation can set a precedent for others, asserts Mr. Trimble, yet at present it is unlikely that such information will filter out for months, if at all.

No Daily Papers

About 100 to 150 Indian newspapers are being operated in various areas, but some of these are religious or promotional publications, and none of them is published daily.

One of the problems faced by Mr. Trimble is that few or none of these newspapers could afford to pay for the news service which he proposes to operate "on a shoestring" out of Washington. It is his hope that, with increased information, such newspapers would develop more status, more readers, and more financial support.

Mr. Trimble doubts that the literacy rate of the American Indian is as low as is generally accepted to be the case. Most Indians have enough education to be able to read newspapers, he says, but their interest in news may be diminished by the fact that so little of it has any bearing on their own lives.

INDIANS DENOUNCE TRENDS IN BUREAU

Leaders Seek Common Goal on Reservation Policies

By ANTHONY RIPLEY
Special to The New York Times

BILLINGS, Mont., Feb. 19—Leaders of more than 50 Indian reservations in 12 states put the Government on notice today that they were dissatisfied with the trends in the Interior Department's Bureau of Indian Affairs and wary of Government overreaction to demands of young "red power" militants.

At a meeting at Eastern Montana College, the elected tribal chairmen agreed to form a national tribal council association. They expressed hope it would serve as a more powerful voice in setting the nation's Indian policies. In the past, the tribal chairmen have seldom worked as a unit and have been cautious in their public statements and actions.

For whites, the meeting was a seeming paradox. A large budget increase for the Bureau of Indian Affairs—from \$471-million to \$600-million or the current fiscal year — has been proposed by the White House and sent to Congress. President Nixon has also pledged to consult closely with tribal leaders in developing Indian policies.

Proposed Changes

But tribal leaders, who direct the day-to-day affairs on the reservations, are faced with changes in the bureau's operations that were proposed by the Commissioner of Indian Affairs, an appointee of the President. The changes were proposed with little of the promised consultation.

These changes include rotating the 63 superintendents who oversee Indian activities on the reservations. Many have been working at the same reservation for 10 to 15 years.

Ironically, officials in the Bureau of Indian Affairs thought the changes would give Indians a greater measure of self-determination. The Indians would be allowed to vote on whether their superintendent was to stay or move out, a spokesman for the bureau said here.

But Indian leaders regard the changes as undermining carefully built relationships that brought them more self-government in the last 10 years than any of them could remember.

Militants' Demands

The tribal leaders were also openly concerned that the Federal Government was overreacting to the demands of such militant Indians as those who took over Alcatraz Island in San Francisco Bay. The leaders believe that the heart of the problem is on the reservations.

The Commissioner of Indian Affairs, Louis R. Bruce, brought 15 Indian advisers, many of them under 40 years old, into his department last October. The tribal chiefs say the 15 are mostly off-reservation Indians and that the bureau's affairs will be turned increasingly to the Indians in urban areas, to the neglect of the reservations.

William Youpee, chairman of the Fort Peck Assiniboine and Sioux tribes reservation at Poplar, Mont., was chairman of the meeting. He told the tribal chiefs:

"It is historically significant that this gathering is called by officially elected tribal leaders without the spider-web ties of being underwritten by a private foundation, a buy-Indian contract or a grant from some Federal agency."

"We have sat, watched and listened with hope, interest and concern to the recent happenings in Indian affairs. What we see and the new directions that are being taken cause us great concern."

Scores Urban Indians

Mr. Youpee said in an interview later that Mr. Bruce was "surrounded by urban Indians who don't know [what is] going on on the reservations." Mr. Youpee contended that the urban Indians were "about to upset the applecart and put us back 10 or 15 years."

NCAI "Special Fund"
1346 Connecticut Avenue NW, Room 312
Washington, D.C. 20036

I want to help save the National Congress of American Indians, the voice of the American Indian Tribes. I enclose my check for the non-tax-deductible "NCAI Special Fund" to keep the Indian Tribes' voice speaking in Washington, D.C.

Name _____

Address _____

City _____

State _____ Zip _____

\$100 Club _____ Other: \$ _____



Notes: This letter is written in response to your November/December issue which had an article concerning the Ramah Navajo High School. I am a Navajo, and I am tired of reading and hearing about a project where anglos seem to take credit for the success of that project where credit is not warranted.

Allegedly, Ramah School is Navajo community motivated and directed with the interests of the Navajo people. So that a person can understand the idea of this school, I think it best to begin as near the beginning as possible.

A Michael Gross and anglo friends began the project with the Ramah Navajo Chapter House whereby, a Navajo school board was elected. The board did not have the administrative experience to organize the redevelopment of the school, which was closed by the state in 1968 when the school was controlled by the local Mormon anglo community. A summer program was organized to interest the local reservation students to attend this school. Anglos from the East were hired to act as supervisors of the program while Gross claimed that Navajo college students could not be found to fill the positions. I doubt this because while I was working on the reservation there existed a great demand on the part of Navajo college students for any kind of employment during the summer months. Of course, there was difficulty with drinking problems, fights, and Navajo parents complaints, but this was considered insignificant -- the idea of getting students for the coming school year was most important. A similar problem occurred with regard to the hiring of instructors. Again, relatively few Navajo instructors could be interested in leaving their pre-arranged jobs with other schools, or supposedly, Navajos could not be found. Since Navajos or Indians could not be interested to change their employment, salaries of \$12,000, \$11,000, and \$9,900 were offered to interest Anglo instructors.

One Navajo who was hired quit his teaching position because of the Ramah Mormon anglo community within which the Navajo High School is located. After his resignation, an anglo who had taken a course in the Navajo language at a branch college took the responsibility of the vacant Navajo language position.

For the past four months, the philosophy of the school waits for the students to become



involved with the progress of the school and his education, but the students claim to prefer being told and directed -- this being partially the result of their previous education in the schools of this country. But there may be other reasons.

Many times I read about the community involvement with regard to the direction and development of the school. The only feedback comes, however, from the Ramah Mormon anglo community, consisting of criticism and religious-motivated bigotry and bias. I and another Navajo were questioned by a concerned anglo-appointed committee about our political beliefs and attitude toward Anglos, since we had recently demonstrated against the 1970 Gallup Intertribal Ceremonial. We were affiliated with Red Power movement.

What can be done with the situation? To Navajo educators and college students, I think you should apply for a position with the school. We must have Navajo thought and ideas. We must show to the Navajo people that a program with native tribal control can be successful.

The Navajo School Board must think in terms of locating their school on their lands -- this means on the Navajo Reservation. So long as their children continue to come to this Ramah anglo community to attend school there will be difficulty and the child's education will be harassed and questioned.

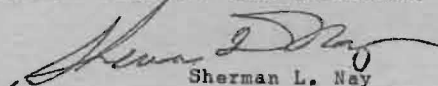
I believe that if any educational process will occur in this school and a precedent established, the persisting problems must be understood and some attempt be made to solve them, but covering the problems with other new and costly ideas will not begin to eliminate past and present school hang-ups.

Louis E. Rogers
Box 276
Ramah, New Mexico

A DIRECTIVE FROM INTERMOUNTAIN

Use of handcuffs: Several employees have secured handcuffs to use in connection with controlling students who are intoxicated or belligerent. The use of handcuffs is authorized but employees are cautioned to use them with discretion.

- Do not wear them on your belt or have them as a visible threat to students.
- Use them only when other means of control are not practical to protect the student, other students, or employees.
- Do not use them to secure a student to a pipe or post or anything of this nature.
- Take them off as soon as other means of control are available.
- Be as gentle as possible and recognize that the danger of falling down is increased with hands and arms mobilized.


Sherman L. Nay
Guidance Supervisor

A GRIEVANCE OF SOME STUDENTS AND EMPLOYEES OF INTERMOUNTAIN SCHOOL

(Intermountain is a Bureau of Indian Affairs Boarding School located at Brigham City, Utah)

Intermountain School is a bed for illicit practices. A major practice is discrimination. The Indians have been consistently excluded from promotions to higher levels or positions of responsibility...the Indians have been denied relevant and meaningful training opportunities...the Indian employees are burdened down with harassment by ill-defined regulations and by non-Indians.

The Intermountain School has engaged in and continues to be engaged in a pattern of flagrant and humiliating discrimination against Indian students through outright discrimination and inferior management...

A suffocating atmosphere of despair, distrust and fear tries the Indians at the school. The Indians are tired of living with daily abuses of discrimination...The Indians have had extreme patience in afflictions but the stifling air has reached an intolerable level...

When Intermountain School came into being the Indians predominated the dormitory and guidance positions -- almost 100% of those Indians were Navajos. Today, Indians comprise approximately 20% of the staff...

"Documentation practices are used by guidance and dormitory personnel. By this system, employees are told to report in writing what appears to be mistakes made by other employees. A file is maintained which contains these "documents". Employees are given no

chance to refute the allegations or charges made. Employees have been suspended for non-payment of debts. Some have been pressured to resign.

Employees have been reprimanded for the personal and private conduct of employees' immediate family...Troubled employees have been eliminated in questionable removals, transfers, or resignations. Approximately 40 families have been involved...

Intermountain School is situated in Mormon country. Approximately half of the employees are Mormons. The top positions are occupied by Mormons...Many students and some employees are members of the Native American church (NAC). They are subjected to constant harassment by the Mormons.

The students' medicine pouches are confiscated and never returned. It was reported that the pouches were destroyed in a garbage disposal. Several employees who have dropped out of the Mormon Church have been subjected to abuses by their supervisors...

Students who are caught drinking are immediately shuffled to the jail. One Indian youth hanged himself in the Brigham City jail after fashioning a noose from his sweater. Students are subject to imprisonment with handcuffs...

Head shaving took place at Intermountain School...Physical beatings are commonly reported by the students.

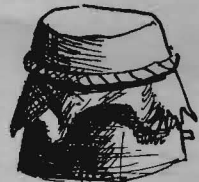
(A list of fifteen recommendations followed. An independent investigation was made by AMERIND, Inc. A "review team" was at the school from Washington, D.C., the week beginning January 11, 1971. An employee writes:

"Things are worse now. Nothing has happened yet from Washington BIA.

Where are all the concerned Indians?
We need you." Indians-in-tears)

Dear Readers!

46



Notes: I am very concerned about the things that happen to the American Indian. But there is not much I could do because I'm only 15, and most people laugh me down when I talk to them about Indians. You see, I'm Puerto Rican, and they tell me, "What the hell do you know, spic?"

Since your paper arrived, I have some facts to back me up.

George Martinez
Brooklyn, N.Y.

Brothers & sisters: Since my reading of the NOTES I have gained much understanding and knowledge of our plight. I am somewhat restricted from taking a straight-forward "militant" act, which I feel is sometimes necessary, but thanks to you I can at least keep informed. In the meantime I will continue to search. Thanks again, RED Power!

A Northern California Yurok
in the Armed Forces

Notes: This is a copy of a letter written to the editor of the New York Times in reply to an article which "white-washed" the strip mining of the Black Mesa.

"Could you imagine the headline, "STRIP MINING: PROJECT LEAVING HILLS OF GALILEE UNSCARRED"? Your religious readers would be appalled by such casual disregard for their Holy Land.

"And yet, the strip mining of one of the most sacred places of Navajo religion, the Black Mountain, whose serenity is believed to be integral to the harmony of the Indians' life, by bulldozers of the Peabody Coal Co., is casually headlined, "Strip Mining Leaving Navajo Land Unscarred." (NYTimes, Jan 24 '71)

How could your distinguished reporter ignore this religious aspect? In the past year, hundreds of Navajos and Hopis have protested this desecration of their Holy Land. Not one word was written in your long story about any of this.

Not one word that the electric power to be produced by Black Mesa coal is not intended for the Indians, but will instead be transmitted to Los Angeles and Phoenix...

Not one word was written of the complaints of tribal leaders that the coal and electric contracts were railroaded through their councils without any public or Congressional hearings.

Not one word was written of the warnings of scientists...that two of the plants alone will pollute the clear desert air with 1,109 tons of sulphur dioxide, 113 tons of fly ash and 735 tons of nitrogen oxide every day.

Not one word was written of the threat to the water resources of the desert...The U.S. Geological Survey has estimated that the coal mines alone will lower the water level by 100 feet, enough to render the Indians' shallow wells useless.

Not one word was written of the pleas and anger of the Navajo sheepherders who actually live on Black Mesa.

I have had some experience with this company and its land "reclamation". When I questioned their strip mining practices, a company official responded by claiming the bulldozed land would form "natural lakes" in the desert!...

A report on Black Mesa in the Dow & Jones National Observer (Feb 1, '71) was headlined "THREAT TO INDIAN WAY OF LIFE" and concluded with a Navajo's lament:

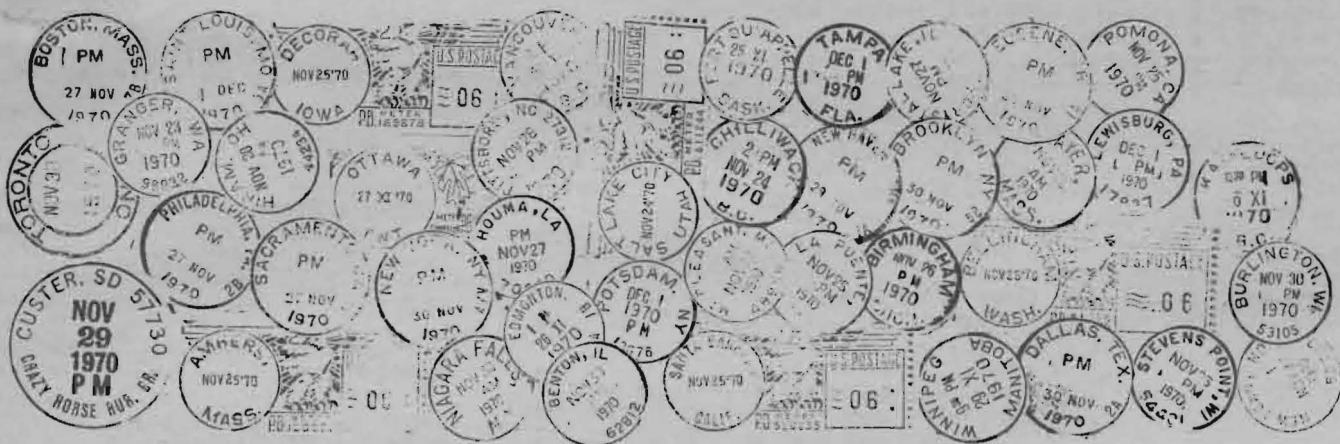
"When the last of the coal is gone, the plants will stop, the money will stop, and then the land will be dead. The sun will be dim. The water will stink. Will the grass be gone? Will the people still know how to walk in beauty?"

Stan Steiner
Brooklyn, N.Y.

Notes: I was sitting at the kitchen table reading your paper. My wife is Micmac, and so I decided to instill some pride in our three-year-old son. When I told him he was an Indian, he said "No!" I assumed he did not understand, so I tried again. "No!"

When I asked him why, he promptly replied, "They shoot Indians." I was stunned. Now I am angry that somehow the propaganda perpetuated by the white man has reached him.

Tom Campion
Vermont



47

HOW THEY SEE IT

Brothers and Sisters: It brings me great sorrows when a brother takes part in honoring the Pilgrims, who have robbed and murdered his fathers. I do not advocate hate but pity for such a brother because he cannot face the Great Spirit without shame when the Autumn of life falls upon him.

Oh, you brothers who commit treason against your fathers, I pray that you will see the light and save your soul before it is too late.

Great Wolf's Spirit



ATTENDS RE-ENACTMENT

... Evangelist Billy Graham addresses crowd attending the re-enactment of the landing of the Pilgrims 350 years ago during ceremonies at Plymouth. Listening is Lorenzo Jeffers of Martha's Vineyard, a Sachem of the Wampanoag Indians, who represented the Indians who befriended the Pilgrims. (AP Wirephoto).

Notes: It would be a terrible loss to the world if Indians succumb to the ways of whites. Hold on, please do, because your cause is a just one and your philosophy of life is humane and good. I would be very happy to receive letters from your People.

Pia Stalal
fermo posta, poste res.
6850 Mendrisio,
Switzerland

Notes: I understand from a friend that you publish a paper about Indian affairs which is free to those of Indian descent. I was born in Oklahoma, and am 1/32nd Cherokee.

Mrs. M.W.W.

NOTES: My grandfather said: "Old ones live in bark houses, floor is Mother Earth, roof is like sky. Carry water, thankful that river water is there."

"Missionaries come, say to live like white men. Good Christians, we make house with lumber, cover with black paper. Fires is still warm, river has good water. Our hearts are glad. More missionaries come. BIA says live better, put in plumbing, make nicer house. Looks good. Christians shame less. Now we thank water pipes, drains, make river water bad, go to Church, thank God for poison river, Good Christians."

David E. Rees
Burlington, Wisconsin

Notes: You say I get no more papers if I do not write you. Truth is, I get too many now and do not care to continue with your curious mishmash which I did not order in the first place. May the bluebird of happiness perch on your posterior.

Rev. Edward Johnson
Hay Springs, Nebraska

Notes: Art Solomon of Garson, Ontario, had formed a company for Indian craftworkers. He found a few directors to start with, and said the craftsmen would have the right to elect their own directors. But he got fired before he even began what he wanted to do.

Indian people in the North are mad. Art Solomon taught us many new ideas, and we made lots of money. But those directors of Indian Crafts of Ontario said these items are unsellable. I took a big box to Toronto, and I had to take them back. I asked only one dollar for some yarn belts. They say no. So I leave those belts in Sudbury and they were sold for \$4 each. Indian Crafts of Ontario is crazy.

I also took lots of carvings. They say same thing. There's no market. So I send one of my carvings to exhibition in Montreal and asked \$13. They paid me, and \$50 prize more.

Those board of directors are just setting on \$200,000 and the people are starving and cold up in the north. On November 20, the Board had a meeting in Toronto. I went to that meeting because Indians of the north wanted me to. But board of directors didn't invite me to their meeting because I'm not a director. So they made a fool of me for going down 2,000 miles to help my brothers and sisters.

This makes me mad. I feel like a bomb that will explode soon as somebody light the fuse.

When I leave Kasabonika, I had \$50 and one old man handed me a cheque and said go out and find out what happened to our cooperative. The check was \$111.46. He said this is all the money that I have. So people can see how important it is to me to keep this cooperative going, so that my children and grandchildren can live a few more days when I am gone.

The craftsmen should be the directors, but the chairman keeps inviting people from Indian Affairs Branch -- they will make us their slaves.

When Art Solomon was fired, he was really helping Indian people. Maybe it was wrong to help poor people. Maybe he should have just stand by and watch Indians starving to death.

John Gregg
Kasabonika, Ontario

(Crafts from Northern Ontario can be ordered through Art Solomon, c/o White Roots of Peace, Mohawk Nation, via Roosevelttown, N.Y.)

Sahnay-weenga (1905)
famous winnebago doctoor of
jackson county, wisc.



Editors: Help us with a problem that troubles us who use old Indian medicines. It is getting more difficult to collect these roots and herbs. Wisconsin recently passed a very strict no-trespass law, and landowners use it to keep us from collecting medicine, for which they have no use. The gathering harms nothing.

Flora Thundercloud Bearheart

Brothers and sisters of AKWESASNE NOTES: Impressed with your publication. It is a powerful voice that was seemingly stilled, but perhaps the drumming was never halted.

The contents are beautifully self-asserting. You don't hold back your punches. You are saying it like it is.

Long live your paper. Long live the indigenous peoples of this continent. In unity, your sister,

Mary Kocheyama
Asian Americans for Action
New York

Notes: I have not sent another contribution because I sense a slight smell of communism and/or prejudice. First on the list of things I think are offensive is the caption "Better Red than Dead". "Red" the American Indian isn't. Reds, communism, would enslave us all.

I am also disturbed by the way all "whites" -- I happen to be Caucasian -- are lumped into one mass, and all missionaries seem also to be judged by the ones who have been operating wrongly. Also the fighting clenched fist I don't like either.

With hopes for a better life for all who are righteous, no matter what color or creed or religion, I am,

Mrs. C. Kerr
Long Island, N.Y.

Gentlemen: After reading the letter signed "Mad Bear" in your January/February issue, I shall no more read any publication of your paper because it is so full of hate and bigotry that this person does more harm than good. He's full of love? I don't think he knows what love really is or he would be creating good will among his own people instead of hate...

This is a great country and it's about time everyone believes it...If it wouldn't be for our great-great-grandfathers who came here, you'd still be playing cowboys and Indians and there wouldn't be many of you left.

Unsigned
Milwaukee, Wisconsin

Notes: In regard to Jane Strode's letter in the January/February issue, she states in part, "It is impractical for me or others to start paying all the debts that someone else incurred a long time ago."

The fact that Miss Strode's ancestors and my ancestors who were failures and dissidents from other countries took by force and settled this country without just payment, leads me to believe that both Miss Strode and I owe part of the bill. It says in the Bible that the sins of the father shall rest upon the sons until the seventh generation. I am of the fifth generation. Which generation are you of, Miss Strode?

Willard K. Baker
Arizona

Notes: I used to spend \$15 a month on bowling, but never enjoyed it much and always felt guilty about the waste of money. Then I read "Custer Died for Your Sins" and decided to send it to the Indians. Not as a charity, really, but more like back rent, if you know what I mean.

The problem is where to send it. It's only a small amount, but can you send an address?

Mrs. Joan F.
Hicksville, N.Y.

(This month we'd suggest:
Indian Community School
c/o Kelly Stevens
1114 N. 21st St.
Milwaukee, Wisconsin 53233
Survival of American Indians
Box 719 (fishing rights)
Tacoma, Washington

North American Indian League
Montana State Prison
Deer Lodge, Montana 59722

Jessica Bordeaux, Indian School
c/o Crusade for Justice
1567 Downing St.
Denver, Colorado 80218

White man's got guilt
he begun to sweat in his mind

Spotlight on?
Do that MAKE UP!
Now throw back that curtain
and let the man holler
Watch those tears come
Splashing off the stage.

"Oh Lord, what shall I do
I've done murder and slaughter
Oh Red Brother FORGIVE ME!"
He's waving something in his hand
Yeah, movies (true to glorious bloodgory life)
Of murder and some slaughter too
\$2.50 a seat and maybe Broadway.

"Oh woe is me, I stole your land
Gave you smallpox, told you lies
SHAME on me!"
Now he's flashing a Newsweek
magazine cover catharsis
Statistics for fifty cents.

His anguish is pitiful (pity him quick)
poor stuffed pockets white man.
By the way, he say,
"You got to forfeit Alaska
I got me a new fad -- Amish
(sorry about that CHIEF)"

The white man's got guilt
He begun to redirect his sweat.

Dolly Bird

My heart was black
And then it was red
And I thought I was neither.
Then mostly one.
Then totally none.

But I got to thinkin'
And I'd tremble in the night,
for I saw the fires burning
And the Swamp Dancers there.

Then I knew
Too well what I was.
Reach out, Gopher Billie!
Call my name, Billie Bowlegs!
Take my hands, my brothers,
For I know what I am.
I know what I am.

Marion Chaney
Seminole

MY INDIAN SON

Have you ever walked in the mountains where no one has ever been?
Or ever swim in a mountain pool yet untouched by man?
Have you ever seen the sky, a brilliant, vivid red?
Or ever known the earth as mother? Son, your mother's dead...

Ever been to a stadium after the crowd has gone?
Or ever seen the riot remains of a campus lawn?
Ever seen the ocean beaches after Easter week?
Can you talk to Mother Nature then? Son, she cannot speak...

Ever look for the sun when it couldn't be seen?
Tried to look in vain, through a thick, fatal screen?
Did you see the flight of a slow-dying bird?
No wonder your prayer smoke hasn't been heard...

Ever long to run free, as free as the wind?
Stay home, Son, it's all fenced in.
Ever tried to commune in the Old Indian Way?
It's all over, Son, your mother's passed away.

Where is your mother? Where has she fled?
Son, (softly) your mother is dead...
We are biding our time till all remnants flee,
When men, women and children all will be free.

For spirits do not need a mother to feed, clothe and care,
Spirits have no need to breathe smoke polluted air.
Spirits can rise above all of this death,
Death we are breathing in each single breath...

A. Kelsey

Some call us Commies
Some call us radicals
Some call us militants and
Some call us crazy.
Call us what you wish,
But don't call us white.

Howard Hill

SOUNDS

What do I hear?
Drums?
What do I hear?
Songs?
What do I hear?
Is it my people
so loud and clear
who have gathered here
from far and near
to decide what our children
will learn and speak?
YES!

Martha West

LOST CAUSE...?

I've often searched through time and space
and wondered where I'd find a trace

This Indian name is not my own
It's just a seed the white man's sown

The history books have called me savage
Though it's me that has been ravaged

They tell me now I'm civilized
They just don't know how much I've died

The land I knew is now extinct
The people too are on the brink

I feel as if I shouldn't care
My way of life has been stripped bare

And still I search the books and mind
To find the being that once was mine

I ask the man in drunken haze
What has become of our great race

He looks at me with tear-stained eyes
Then stumbles on with no reply

I see the kids of rag and bone
And wonder at their look of stone

The books all tell how that we lost
But never say what was the cause

Nor does it tell our winning wars
But says instead we massacred

I sometimes think I have no pride
But feel it's there somewhere inside

I think I'm here just waiting still
To bloom as soon I break my shell

'Tis then alone I'll know within
The meaning thus of my red skin

Many Feathers

Cut-out by
George Bush

THE VISIT

a sail coming forth
like a helpless cloud of soft puff
we descended upon red soil
multiplying growing into a coiling mushroom
then exploding poisonous gas
across the surface of your motherland

like tiny white devil worms
we destroyed all sacred and pureness
deforming and transforming
silently extending our veil of white poison
covering the red soil like a snowfall of death

yet far below deep under in the red soil
millions of internal earth voices are calling
from a whisper into a thunder
springing upwards to dance on and melt away the
snowdrifts back into a pale cloud
that will blow away across the sea

Thane Hellmuth

Homage to the Bear

Twelve weddings past, we crossed the shrieking sea,
Deathly ill in that shaking little bark.
We hacked the land in patches of "this to you" and "that to me"
We bought the soil with blood running -- red and dark.
We killed the red men dead with our numbers and our knives
Which makes me drip down tears of hateful shame
For our suburbs: my friends, their kids, and wives.
Do soldier, pedlar, farmer, get the blame?
Now our children hear the vision of the mighty Sitting Bull
As they throw away a life become too tame --
Their spirits go out soaring with the eagle, hawk, and gull,
The red men beat us at the longer, stronger game.

... mequesh shenabes ...

Lee Allan Burress III